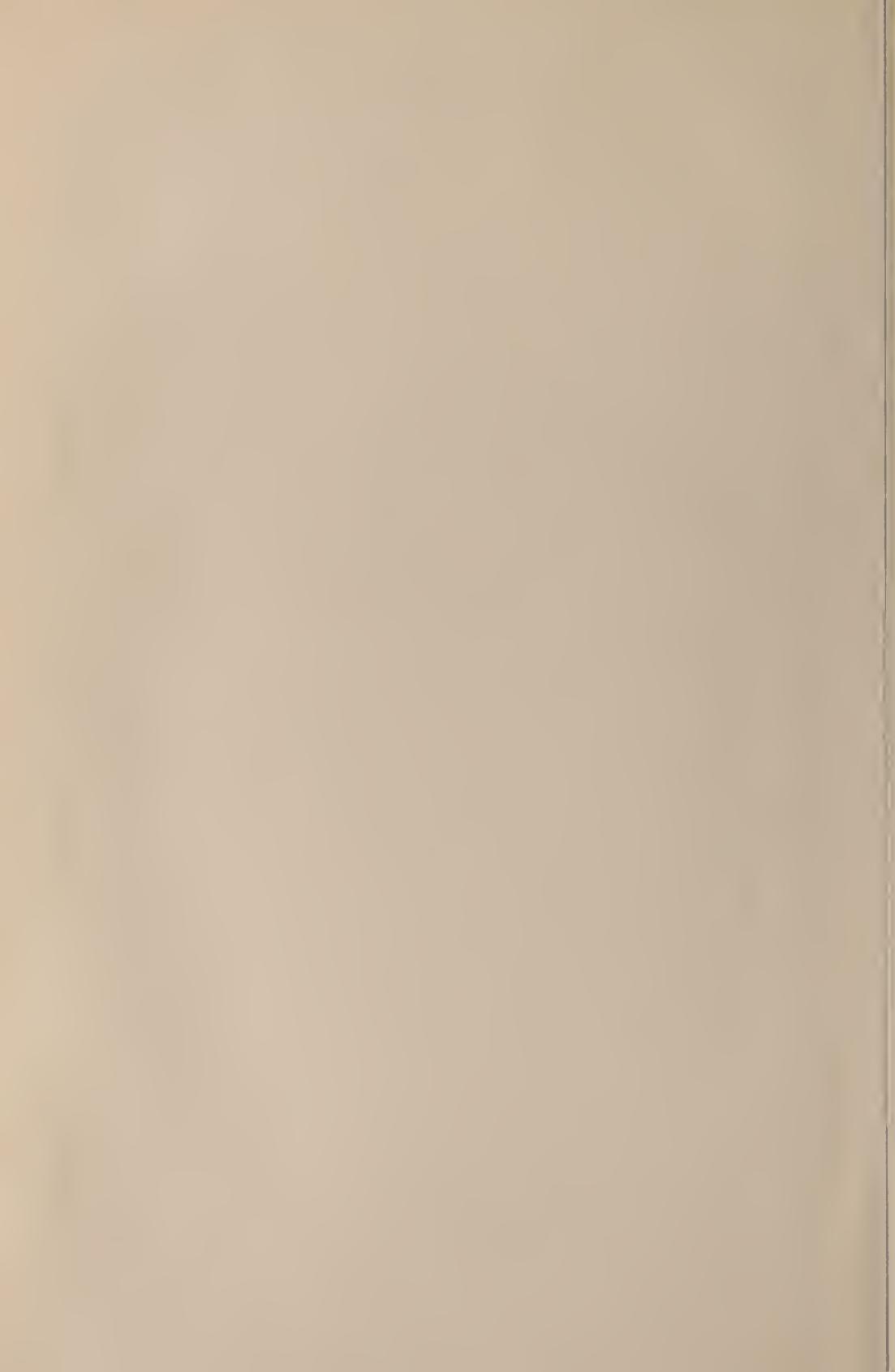


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Photo by Carney

WALPI—THE OLDEST OF THE HOPI INDIAN VILLAGES

The top of this Mesa is about five hundred feet above the valley and is accessible only by a narrow trail. The village was built in 1680

THE MISSIONARY REVIEW *of the* WORLD

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WOMEN'S WORK IN WAR

THE brunt of the burdens and sorrows of war does not by any means fall entirely on men. Women are bearing a very large share in the bereavements, the manufacture of munitions, the work in hospitals and camps, the financial sacrifice, and in many other forms of service. The moral and physical dangers also threaten women almost as seriously as they threaten men in training camps and in the trenches. Here are some saddening "facts not yet cold," published in the *Y. W. C. A. Bulletin* for June 3rd. They show the urgent need for preventive and saving moral and spiritual work among women:

"In a Texas town where United States troops have been quartered are to-day two hundred 'war brides' (led astray by the soldiers)."

"Forty girls from one New Jersey factory have been dismissed from their jobs because of their condition due to war times.

"From a single High School in New York State forty-eight girl students have had to be dropped from the rolls. Soldiers were quartered near."

To meet the need of combating this and other evils which spread rapidly in time of war the Young Women's Christian Association has formed a "War Work Council." The President is Mrs. James S. Cushman, of New York; First Vice-President, Mrs. John R. Mott; Second Vice-President, Mrs. John Meigs; Treasurer, Mrs. Henry P. Davison, and Secretary, Miss Martha McCook. The Council has adopted a budget of \$1,000,000, most of which will be spent in America.

The work will be directly for women and only indirectly for soldiers. About one-third of the money will be used in the communities near big army camps to erect buildings for soldiers' wives and families. An endeavor will be made to conserve the normal life of girls in sections where the thirty-two training camps of the Army are to be established.

Most of these are to be found south of the Mason and Dixon line, since climatic conditions favor year round training. The War Council will also care for girls through organized clubs and recreation in mobilization centers, near munition factories, in towns where men will be brought together for long or short periods before being sent to training camps.

A third proposition has been made to the Committee from the European nations affected by the war, asking that American trained secretaries be sent to England, Russia, France and other countries for a limited time to pass on to European women who stand almost helpless before the responsibility for their young women, American methods of work. This will require the sending of a number of secretaries. Already in response to this call two secretaries sent to Russia have arrived in Petrograd and are organizing Russian women to care for their own countrywomen.

This is the first time that work for women in war has ever been taken up so seriously and systematically by Christian women. It should be heartily supported by all who desire to combat the tide of evil forces that threaten men and women and children when war disturbs normal conditions and lets loose the passions of mankind.

In church work the women have long been an almost dominating force; in world-wide missions they have taken an increasingly large share; among students and employed women they are doing a remarkable work; now they are organized for stemming the tide of immorality in war time.

THE FIGHT AGAINST INTOXICANTS

THERE is strong hope that the war will bring national prohibition in America. This is urged on economic grounds for the conservation of grain and alcohol, for the sake of efficiency in the army and navy, and on general principles by those who believe in no compromise with evil. The liquor dealers who, three years ago, were warning the farmers that prohibition would mean a trade loss of 3,000,000 bushels of grain used in the manufacture of strong drink, are now opposing legislation against such waste by arguing that last year only one-third of a million bushels was so used. It is easy to juggle figures to uphold an argument, but it is also easy to see the steady trend toward nation-wide prohibition. Last year made marked progress in this direction.

The Anti-Saloon League expects the year "nineteen-seventeen to be ever memorable in prohibition annals. The Supreme Court decision, sustaining the Webb-Kenyon act, was a challenge to the nation to destroy the liquor traffic as a menace to the public welfare. Congress immediately responded by enacting prohibition laws for Porto Rico, Alaska, the District of Columbia, the anti-liquor advertising and so-called bone dry acts, additional prohibition legislation for the Indians, provided

\$10,000 extra for the Anti-Alcohol Congress, and added other important legislation. The Churches gave united support to the prohibition leaders in Congress, and are now asked to secure the passage of a resolution to submit national prohibition and other prohibition legislation. There is great need also to protect native races in Africa and other mission fields, and to pass the bills for prohibition in Guam, Hawaii and the Philippines."

The passage of the Hill-Wheeler bill in New York State gives to the people of the cities, by petition of one-fourth of the voters in any city except New York, the right to vote on the licensing of the sale of alcoholic beverages.

Suppression of the liquor traffic among Indians has been one of the most noteworthy accomplishments of the Department of the Interior during the regime of the present Commissioner of Indian Affairs, Cato Sells. The Indian is an especially easy prey to the demoralizing effects of liquor, so that a campaign has been waged against everything producing an effect of intoxication, not only whiskey and beer but extracts, peyote, mescal and tulapai. The fines for violation of liquor laws have met the cost of enforcing these laws; among employees in the Indian service the drink habit is now considered cause for dismissal.

The whole Dominion of Canada has just been in the throes of a campaign for Dominion Prohibition. Almost all of the Dominion is now dry. The only exception is the province of Quebec, which is more than 80 per cent. dry, having 976 dry municipalities and 182 wet ones. The leading temperance body in Canada, Dominion Alliance, has a branch in every province. All over the Dominion meetings are being held and parliament is being stirred to action. The Government is being asked to make prohibition effective at least during the war, with provision for a plebiscite after the close of hostilities. From each of the dry provinces reports come that the law is enforced with the usual benefits resulting.

South America has never been considered very fruitful soil for moral reforms but now Uruguay is joining in the fight against strong drink. Women are working hard to make the country dry. Realizing that it would be difficult, if not impossible, to obtain complete success at once and that the movement requires a starting point, they are asking for a law closing saloons and wine shops on Sundays and holidays. An organization, called the Anti-Liquor Women's League, addressed the Uruguayan Congress, urging the adoption of such a measure. The document is unusually strong and shows how closely the Uruguayan women have followed the prohibition movement all over the world.

May it not be that from the crucible of war will come a larger realization of democracy, a new international spirit of brotherhood, a new consciousness of the sin of compromise with drink and immorality and a new standard for giving of men and money and service in worldwide missions?

MORALS AND RELIGION IN PANAMA

THE importance of Panama to the commercial world only emphasizes its importance as a strategic religious center. Its small population is more than balanced by the fact that people from all parts of the world there are influenced in their religious and moral life. The West coast of South America and all Central America is being brought more and more into contact with the Isthmus. Practically all the soldiers of the United States Army sooner or later see service in Panama. Civilian employees of the Canal Zone come and go frequently. This makes the religious work difficult, but multiplies its importance. It impels the attention of the Christian world to the awful vice conditions existing on the Isthmus, and challenges the help of all.

The Rev. S. G. Inman, Secretary of the Committee on Co-operation in Latin America, has recently visited the Isthmus and has investigated the conditions existing among the Panamanians, North Americans, West Indians, United States soldiers, and club houses, in the cities of Panama and Colon. The Zone towns of Ancon and Cristobal are only across the street, and so many Americans visit them that their moral problems cannot be separated. The West Indian negroes live and work in both sections. The problem of the Spanish-speaking population of the Republic can be seen from conditions in its capitol city. The Canal Zone itself is protected morally by strict laws, with military enforcement. The terrible dens of vice in Panama and Colon are, however, more largely patronized by Americans than by any others. Thus the whole moral problem is one, though with as many different approaches as there are people.

Mr. Inman quotes the following letter as illustrating the way American young men go down on the Zone:

"You will be more pained than surprised to learn that I am at present in Sta. Tomas Hospital recovering from the effects of another awful debauch. It seems as though I cannot control myself and I have come to the conclusion that I am rapidly developing into one of the many derelicts that frequent the tropics. I am a hopeless failure, an undesirable, and have exhausted all my possibilities. I earnestly beg of you to intercede in my behalf with Gov. Harding and secure transportation for me to New York. It will make little difference to me whether I have to work my way or not. The main point is that I want to get away from here before it's too late—be only too glad to get away on Wednesday, the 25th, steamer. I'm thoroughly sick of it all. I need different surroundings, a different atmosphere, and what is most important, the restraining influence of a loving mother. I know deep down in my heart that three months at home will see in me a changed and better man."

In spite of these conditions there is only one ordained missionary doing work in the language of the people in the whole Republic of

Panama—this is Mr. Portz of the Methodist Episcopal Church. Panama owes its very existence to the United States. And when one sees what has been done in the way of physical sanitation for that republic, he is delighted, but when he finds that practically nothing has been done for the spiritual welfare of the people, then he realizes the great neglect by American Christians.

Panama may become a moral menace to the world. The people need Christian education. A Union Christian College would help to educate the people, not only in that republic, but would also reach the five republics of Central America, Colombia, Venezuela and Ecuador. In all of these eight republics there are only two mission schools that go beyond the 6th grade. Panama City also needs a Y. M. C. A. which could do for it many things that are furnished by various philanthropic and governmental agencies in North American cities, such as—libraries, playgrounds, popular lectures, night classes, etc., but which are entirely lacking in Panama.

We should help elevate Panama, morally and spiritually. The 8,000 soldiers who are now there will soon be augmented to 25,000. These soldiers are the largest patrons of the immoral district of Panama. The United States Army even keeps a soldier guard in the district in order that drunken soldiers and the Panamanian police may not have trouble. The conditions are about the worst in any part of Latin America, but a strong, constructive Christian work would greatly change the moral atmosphere of the community and make better conditions possible.

LIGHTS AND SHADOWS IN CHINA

THE shadow of coming events in China is sometimes dark and ominous and again, gives promise of victory for Christian ideals.

The political turmoil is due to the absence of a strong central government and the lack of experience in democratic methods. Eleven out of eighteen provinces are reported to have revolted against the Peking government. Some wish for war against Germany; others demand peace. The great need is for strong, wise leaders who can command public confidence. The greatness of China, however, makes unity very difficult. The report on June 15th was that General Chang Hsun is practical dictator of China, President Li Yuan-Hung being little more than a figurehead. There is a rumor that general Chang Hsun will attempt to restore the Manchu dynasty but there is little possibility of success in such a move as the Chinese have had a taste of power and independence.

The present need is for strong Christian leaders like C. T. Wang, formerly the General Secretary of the Y. M. C. A. in China, and then president of the Senate and chairman of the Constitutional Committee. Mr. Arthur Rugh writes of a recent visit to Mr. Wang in Peking:

"Yesterday he was presiding over the joint session of the two houses of Parliament drafting the national Constitution, and today we sat wrestling with the problem of China's students. I asked his judgment on a certain man for the secretaryship. He said, 'He will be a hard man to get but we will pray for him.' I was glad that the drafting of China's Constitution is led by a man whose natural instinct when facing difficulties is to ask God what to do next."

Some of the future leaders of China are being trained in Tsing Hua, the American Indemnity College. The 550 students are a splendid body of men, selected by rigid examination without fear or favor, from all China. About fifty of them are Christians. Most of the other 500 are far from the Kingdom, but easily led.

The conflict as to the place that Confucianism shall have in the state is still unsettled. Rev. Paul Hutchinson, of Shanghai, commenting on the motion in the Chinese Senate to make Confucianism the state religion, which failed of passage, says: "With the exception of a few members of the literary class, Confucianism has slight hold upon China. And the Senate, when it failed to adopt the proposed state Church, showed that the ancient philosophy is not to be degraded into a political instrument for the embarrassment of Christianity, which, in its many indirect influences, has done so much to produce the republic of China."

A CHANGE IN THE PHILIPPINES

ONE has but to visit the Philippines to realize the progress made since they were released from the rule of the friars. The outlook for Protestant missions has become much more encouraging of late because of the attitude taken towards them by many of the most prominent men in the Islands. At the recent annual meeting of the Evangelical Union of the Philippines, Manuel Quezon, president of the senate, formerly resident commissioner in the United States, said: "We welcome your missionary enterprise most sincerely. We desire for it the largest possible development and expansion, believing it makes for a more virile race and for an advanced type among Filipinos, both intellectually and progressively."

Mr. Quezon's successor as commissioner to the United States, Teodoro Yangco, is known as the outstanding philanthropist among Filipinos, a man deeply interested in the Young Men's Christian Association and other activities for young men. "Mr. Quezon urged me to study the Bible," Mr. Yangco told the Union, "because Bible study is the underlying secret of American philanthropy. He declared that business men of America have been launched into all kinds of philanthropic effort in behalf of their fellow men because America is a land where the Bible is honored and read." This is the land where twenty years ago the Bible was an unknown book to the people and where there was no religious liberty.

EDITORIAL COMMENT

QUESTIONS RAISED BY THE WAR

THE first impulse as one views the present world conditions, after nineteen centuries of Christian teaching, is one of exasperation.

Why should men use all their God-given skill in concocting schemes to destroy their enemies? Why should the flower of the young manhood of Europe and America be sacrificed by wholesale slaughter while women work and mourn and little children weep and starve? Why should a few leaders in a nation determine on a program that involves the multitudes in financial burdens and untold suffering? It seems that a more wise and unselfish program would mean peace and prosperity. Why appeal to brute force when this appeal can never by itself determine or establish righteousness? Have men learned nothing in four thousand years as to a satisfactory way to settle disputes? One is almost tempted to wish for a modern Elijah to call on God's fire-bolts to destroy evil, as with the sons of Zebedee we ask: "Shall we call down fire from heaven and destroy those who follow not with us?"

But a second thought comes as one looks over the struggling world today. It is that of humiliation and shame. Have Christians so imperfectly shown the power of their Master's love and ideals that men have not recognized the "better way?" Those who bear the name of Christ now live in every land and include one-third of the human race. Have we been so weak and imperfect that we have not commended the love and secret of peace that the Son of God came to reveal and make possible? Has the Church really been a failure? Have Christians been unable to represent Christ? Have the missions and revivals which have been boasted features of the past century been less powerful than socialism and finance in affecting the world? Why have Christians been unable to exert a more constructive influence on national life? Is it because we have not taken seriously enough our allegiance to Christ and His standards? There is reason for humiliation.

Following on this comes almost a feeling of hopelessness. Who or what is sufficient for the reformation of the world? The heathen nations laugh as they see the "Christian" continents filled with contending armies. The European nations have put an end to piracy and tribal wars in the South Sea Islands but are now engaged in tribal wars on a vastly larger scale. Germany has linked arms with the retrogressive Turks. Russia is a seething caldron. Britain and America are still cursed with strong drink that is destroying more men than shrapnel and bullets. Men wilfully oppose that which makes for their peace. When and what will be the end? Is a cataclysm to mark the twentieth century? Is this pessimism or is it facing the facts? No well-informed man can doubt the

truth contained in the charges against Christendom that give rise to the feelings of exasperation, of humiliation and of hopelessness. From a human standpoint the outlook is dark and the best of men can only set faces like a flint and contend for the right, hoping for final victory. But Christians have a brighter outlook, a better ground of hope. This world war is a test of faith and of character. *God rules and is working out His purposes.* These world conditions were foreseen and provided for in His program. Men must learn their lessons from hard experience and be brought by suffering into harmony with the divine ideals and program.

So the growing feeling of Christians in view of the world war is a stimulated hope and renewed zeal. This is the storm before the clearing, the darkness before the dawn, the forerunner of the coming Kingdom. Nations must learn the hopelessness of Godless programs; men must recognize God and His laws. There is no hope in militarism or in pacifism, in autocracy or in democracy, in centralized power or in Socialism, in a league of nations or in individualism. Our hope is in God—in a theocracy. “Blessed is the nation whose God is the Lord.” It is worth while to live in a time when God’s program is being worked out—but it is important to be for and not against Him.

There are signs that God’s program is being worked out. Note the breaking down of those human forces and plans in which men have placed the most confidence—money and diplomacy, science and commerce, secular education and philosophies. In place of being servants these have become masters; instead of being used as highways they have been sought as goals. But there are signs of better things in the new spheres of service and reform brought forward by the war; in the demand for the abolition of strong drink and other social evils. Selfishness is being revealed in its hideousness and sacrifice in its nobility.

Another stimulating thought suggested by the war is the reasonableness of God’s requirements. The devotion that men have said was impracticable toward Christ and His Church are unquestionably expected from citizens in serving their country. To-day men forsake wife and family, surrender business and fortunes, devote talents and life itself to advance their country’s cause. Men are expected to show their colors, to give prompt and unquestioning obedience, to go to the ends of the earth regardless of the hardships, privations and dangers due to disease or lurking foes. Where a thousand men and a million dollars were deemed exorbitant taxes on the resources of the Church in the cause of Christ, a million men and a billion dollars are voted without hesitation at the call of country. One result of this war must be that Christian men will never again be content with small things and half-hearted service in the cause of Christ. If a college can send nine-tenths of its students into training for the army and navy, is one-tenth too many to send into the ministry? If men will leave positions paying twenty-five hundred a

year for the salary of a soldier at one-tenth that amount, will they consider a man foolish or noble to make a similar sacrifice in the service of God and humanity? If Congress can raise two billions for war in one budget, will men be impoverished by giving a tenth of their incomes to Christian work? If parents will unhesitatingly give sons and daughters at the call of patriotism, will they hesitate to do the same at the call of God?

It is a time to pray that in the stress and strain of war we may learn the lessons to be translated into life in times of peace. "He must reign until He hath put all enemies under His feet."

A TIME OF TESTING

PROSPERITY and adversity are both times in which the qualities of men and women are tested. The war is sifting out the weak from the strong, the selfish from the generous, the foolish from the wise, the traitors from the patriots, the devilish from the Christ-like.

Men are still living in ease while their brothers and sisters in France, Belgium and Poland are homeless and starving. Thousands are spending time and money in thoughtless gaiety while their fellow men in Syria, Armenia and Persia are hounded and harried like sheep at the mercy of savage wolves. Even generous-hearted Christian men and women are becoming absorbed in the question of autocracy *vs.* democracy, of a battle of nations and the physical sufferings resulting from the war, while they forget, or do not see, that the only solution for political problems is submission to the authority of God and that greater and even more awful than physical sufferings are the results of spiritual famine and moral degradation.

This war is a testing time. It tests men's *powers of vision*. Can we see only the suffering near at hand in the cities where we dwell, or have we a horizon as large as the abode of man and glasses that bring into view the famine-stricken hordes of Asia and Africa? Is our vision limited to physical need, or do we look with the discerning eyes of Christ? Can we see the famished and sin-scarred souls as well as the emaciated and battered bodies?

The war is testing men's *powers of hearing*. Some are moved by the drumbeat and bugle call, but not by the cry of the children of France and Belgium. Some hear the call for volunteers for military service on the battlefields of Europe, but have never heard the call for volunteers to serve the multitudes on the frontiers of civilization. Some have ears for the President's message but none for the Lord's commission.

The war is testing men's *power to love*. The love of self strives for mastery with the love of humanity; the love of personal security is set over against the love of country; the love of a popular cause is set

over against the love of Christ. This is a time to discover whether love is an empty boast or if it is a reality leading to the giving of self and of substance to the Cause. In the Christian life the call is not to "enlist or invest," but "enlist and invest." Love is proved by giving.

The war is a test of *strength*—physical and spiritual. How many brave young hearts have been rejected because of physical weakness; and how many fine young soldiers have fallen into vice that has destroyed their ability to serve their country and their God and has destroyed body and soul. Happy the men who have found their strength in God and in obedience to His laws.

The war is a test of *ideals*. Not only are political ideals and military ideals being weighed in the balance in Russia and Germany, Greece and Turkey, China and America, but many are reshaping their ideals of church organization and interdenominational service. Is Christ really to be men's perfect pattern and are His principles to be accepted as best for mankind, or is either socialism or militarism to be the basis of human institutions? Where do you get your ideals, from the Creator or from the creature?

The war is testing *remedies*. Some look to internationalism for the cure for world-ills, and others to philosophy or materialism. Christians know that Christ offers the only cure for the disease that is destroying the world; He is the only power that can overcome the forces of evil; He is the only center that can unite all factions; He is the only commander who can lead on to permanent and blessed victory; He alone can inspire and empower men to live spotless and sacrificial lives.

If these things are true, what are His followers going to do in this time of crisis? Can we allow His work to suffer? Thousands of His ambassadors are at the frontiers of His Kingdom—shall they be deserted? Millions of dollars have been invested—shall the investment be lost because funds are not forthcoming to make use of the equipment? Doors are open, and men in China, India, Persia, Africa, and South America are eager to hear and to see what Christ can do for men in times of crisis. Shall His followers fail while patriots are giving their all?

This is a testing time. The British are standing the test and are giving largely to maintain their missions. Shall American Christians fail? We believe that they will not, but will accept the great opportunity of today and meet great responsibility by great sacrifices. What was said of Christ is true of his followers: "He saved others—himself he cannot save."

The strength of the home base of supplies has determined the success or failure of practically every great war in history. In the conquest of this world for Jesus Christ the determining factor from the human side is the strength or weakness of the home base—the churches of Jesus Christ.

Life and Death in the Trenches*

BY THE REV. JOHN KELMAN, D.D., EDINBURGH, SCOTLAND

Chaplain in the British Army and Pastor of St. George's United Free Church, Edinburgh

IT has been my privilege to spend many of my days during the last months just behind the trenches in France either in the hospitals among the men who have been wounded on the firing line, or in the huts, dugouts, or trenches with the officers and men. Thus I have been able to share, as much as a man can who is not a combatant, the life of those who stand between us and destruction.

This has been the most wonderful experience of my life. Every vestige of artificiality is stripped off from men as they are drawn close to the tremendous realities which are the bed-rock of human life. I thank God for the experience, especially for the revelation of human nature, and how magnificently it can rise to desperate occasions.

The British front is now about one hundred and twenty miles long. When the war broke out we were utterly unprepared. We had neither men nor guns nor ammunition that could stand against the forces sent against us. In many places where guns were set we answered twenty-four hours of bombardment with only three shells, and we held the enemy's forces back from Calais to the sea with a single trench, without a reserve. We were hopelessly, most appallingly unprepared, but we did the best we could. It was that old fighting army, with the old bulldog grip, that held through those ghastly months till they went down and under, that saved the situation.

Today all is different. Along the hundred and twenty mile front, the depth of this army is at least ten miles (and often more) back from the trench. Every field has a British camp on the right and another British camp on the left. As for guns, they are innumerable. It is said that artillery could stand along the hundred and twenty miles; wheel touching wheel along the whole stretch of it, and still leave plenty for the beginnings of a second line.

And yet all my time at the front I have only seen two guns, and they were visible only because I knew the gunners and was allowed to see them. They are concealed, in the most amazing manner by scene painters from theatres, and artists who paint canvases to represent the grass and mud and trees. The guns of the enemy are trained along the whole line of Armentière on certain gaps in the walls, so that workmen going to work, or soldiers passing, come into the direct line of fire. So these gaps are filled with canvases, painted so that there seems to be no breach at all, and men can pass without being seen.

* From an address delivered in New York City at the Fifth Avenue Presbyterian Church, May 11, 1917.

The bombardment is continual. My ground was the salient of Ypres, now known universally to the British soldier as "Wipers." Not a single roof or floor but is penetrated by shell down to twelve miles south of Armentières, to Arras and Bethune. One day in Ypres, for some unknown reason, 1,300 shells were fired into the square. One knocked out seven or eight of the horses of the transport; after that the square was cleared and since then no British troops have been allowed to pass through. In the city behind the square, the Y. M. C. A. live, underground.

THE AIR-CRAFT SERVICE

In the aircraft service there remains the last vestige of the ancient chivalry of war. Though the risks are perhaps less than in any other arm, yet they are horrible when you think of the height at which the battles are fought.

One day a plane of ours was up, when there swooped down from nowhere a Fokker of larger size, and poured a volley of shot into the petrol tank, setting it on fire. The flames reached up the hand and arm of the pilot and his observer took the fire extinguisher, crawled along one of the canvas wings, and, balancing himself two thousand feet above ground, played upon the flame and checked it. The pilot, in spite of his burned arm and hand, tilted and volplaned till he righted her, came down on the field, and the two men walked home together.

These things are happening every day. The ancient chivalry survives in the air service. If one of our famous air plane men is knocked out, the fleet of the German air planes comes over and drops a wreath upon his grave, and the next day our fleet goes back to the German lines with a letter of thanks.

The boys who go up in the air planes are splendid fellows, young, fresh, steady of nerve and absolutely fearless.

There are five and a half million of our boys now in the fight or preparing for it. We promised the French 120,000 and we have given them forty-seven times the number. All the best and noblest lads that we have managed to rear this generation are there in the great melting pot of the war, and in the great crucible of the future many things are being transformed. Men meet as brothers, bound together not only by a common service of the highest and noblest kind, knit together by a common sacrifice and suffering in which man is heart to heart with man. The manhood of Britain mingling there is learning loyalty. The ex-convict is sharing the same bell-tent with the student of divinity; and it is a very good thing for the student of divinity, whatever it may be for the ex-convict.

A NEW HUMANITY

The new circumstances in which we have placed ordinary men have induced an entirely new humanity. We all know what it feels like to

be twenty-two. The boy has done with schooldays, and has suddenly assumed a man's responsibilities. Then all of a sudden this lad, with the burden of the world on his shoulders, finds himself transformed into No. 595,214. Yesterday he was the idol of his mother, his best girl thought he was everybody and his little brothers and sisters worshipped him. Today he is nobody at all, a unit in the machine of war. The government feeds him, clothes him, wakes him up in the morning and puts him to bed at night; tells him what he must eat and what he must not drink, what he must do and where he must be, and if it lets him loose for an hour or two the government watches carefully that he comes back on time. He counts for nothing at all but the sheer weight of his human worth, and he knows it. So the heart of your soldier is transformed by his enlistment into the heart of a little child. His sins are crude and primitive, and his virtues crude and primitive also, sins of passion, virtues of splendid impulse, with a great child for the management of both.

Never was anything more cruel in appearance, more amazing in result—the heart of a little child set down among the dreariness of the trenches. That is something to make your heart bleed. The musketry and the shrapnel, the wet mud in your eyes so that you can hardly see, mud in your mouth till you can't tell the difference between beef and mutton, mud in the soul of you till everything looks drab, and the whole world the color of khaki, mud in the heart of you till you grow stupid with it all, and all the brilliance of life fades away and leaves you benumbed—the dreariness of the trenches!

Then, added to this is the horror. I am not going to describe it, but I give you my word that the horror of a great war is beyond all imaginable things, and the worst thing you have heard of does not come within miles of the experience.

From the point of view of psychology, there is much that is of great interest at the front. When you have enlisted your soldier you have changed the psychology of the important lad into that of a little child, starved him with dreariness, and made an old man of him with loneliness till you dread to look into his eyes. Men long just to touch each other's sleeves, so that we have difficulty to make them march in open order.

Add to that the strange psychology of death. For most of us, death strides into common life spectral and full of the old evil mist of the *macabre*, with hideous suggestions of the mere physical side, with the tremors of the spectral associated with death, and with a great authority and power. Overawed by his terrific might, irresistible by poor mortals, we took death for a magnificent thing and thought him great. At the front we are never out of whistle of him. I have never spoken to a congregation of men who would be all alive in a fortnight, seldom to any group who would be all alive in three days. The graveyard was waiting for them. I have looked over the periscope of my

trench across a "no man's land" where 500 corpses in khaki had lain for five months. When death stares into your eyes then you know death and find out his sham. I have met many atheists back at the base, where the fellows relax and have a safe time. But it is curious how their boasted atheism recedes as you approach the firing line, and on the fire-step I have never yet seen it. There men understand that death is not a final thing, that it is merely an incidental thing, and behind that parapet of death there lies a "no man's land" in which they will find new service. Tommy, even when he is not religious, looking at the fact of death, finds faith in God and eternal life.

A friend of mine was killed. His sister in Edinburgh, a beautiful girl in body and mind, dreamed three days afterwards that she went to her brother, and found him in a big mess room with his companions. She said, "I thought you were dead!" at that he flung back his head and replied, "Dead, no, we are only waiting for new uniforms, we are going to parade before the King." That, rightly understood, is the gospel of Christ in a sentence concerning immortality: "new uniforms to go before the King." Death has overshot itself, and familiarity has ended men's fear of it. Beyond their fatalism is a splendid character growing in the trenches. The courage of the men is beyond all speech. I think everybody that goes up there is afraid, but not of the thing he is expecting to fear. "When I first went up I was afraid I would funk it," some of them have said. It is the fear of fear. I have never found a man who was really afraid when it came to the point. Remember, they are not trained military men, brought up to work with gun and bayonet, but they are bankers, clerks, men of sedentary occupations, barbers, hair-dressers, masons, carpenters, salesmen in drapers' shops, suddenly placed in these new extraordinary conditions.

One night the men were told that they were to go over the parapet at three next morning. That is a terribly chilly hour to look forward to and few men slept that night. One poor boy when the hour came had collapsed. The rounding up officer after the charge was given, found the lad lying in the bottom of the trench, with his back pressed into the clay. There was no escape for the boy if found there; to be reported meant execution. So, being a great-hearted man, he picked the lad up, lifted him over the parapet and set him down in "no man's land." Three days later they heard bombs, and looking through the periscope saw that child, out with his pockets bulging with hand bombs, in a shell hole, bombing the front trench on his own account.

AN EXTRAORDINARY SITUATION

I spent the last hours of the last year in an extraordinary situation. The general had given permission to hold a watchnight service with his troops in a little hut in the midst of dug-outs (small houses of iron, covered with concrete and then with sandbags), well within gun-

shot of the enemy. It was a tragic place to cross because it was the place where the Canadians met the first gas and left 7,000 on the field. The enemy have great microphones that hear great distances, so we went very gingerly, but about 120 fellows gathered there. With their rubber coats and steel helmets, and gas masks hanging in front, they were packed like sardines, as I spoke to them of the love stronger than death. Before I finished the German guns were searching the wood and at last they came so near that it was unsafe to go on. After the bursting of one shell had knocked a bit out of the sentry box, we stopped the service. I stood at the door and shook hands and wished each one a Happy New Year. Never an eye quivered and never a hand shook of the whole of them as they went out into that death-searched wood.

I invited one magnificent-looking man, a boy of twenty-three, great broad shoulders, clear blue eye and rosy cheek to come to my dugout and talk with me. He sat on one bed and I on another, shells coming both ways, and through the night we talked. He had three bars across his chest, but nothing would induce him to tell about them. "I got them for running away," or "I got them because another fellow did something and they thought it was me"—and that was all I could get for a time. At last he told me. The curtain of fire means that every gun within range concentrates on a section of trench, say half a mile long, fifty yards deep, and pours in every ounce of shell it can. On many days it sends five hundred thousand in these barrages. When the whole thing goes to pieces they lift the barrage, and put it forward fifty yards beyond where the barrage was last. In one of these attacks there was a German gun sidewise enfilading and doing havoc, and my man made up his mind that it must be silenced. He fixed his bayonet, went forward to the barrage, sprang into it, forced himself across the fifty yards of fire, fell his length twice and picked himself up, got to the other side and saw the gun emplacement, sprang into the gunpit, fought the gunner and killed him, spiked the gun, sprang out of the gun emplacement, ran back through the barrage under fire of the German machine guns, and came back to his own men, having rescued the lives of all that that gun endangered.

These things are being done, not by professional soldiers, but by everybody, and they are bringing out that magnificent courage which one did not believe existed in any land today. These are some of the fine things that war has done, amid its frightful record of evil things, and for these we are reverently grateful to our God.

THE VICES OF THE SOLDIERS

These men have their vices. They are very profane. The tension of war, the strain of three years of it, needs a vent and finds a foolish one.

Then, drink tempts them, but drink is banished for miles back from

the front; other temptations assail them as they assail all masses of single men, and we hear foolish things said that are grossly untrue. Venereal disease records are that in the home camps the average is less than in peace time, and at the front where I have seen something of these hospitals there were only 4,000 cases. When one remembers that the soldiers in France are well on to three million in number, these things are worthy of note.

The thing that every mother feels most when her son goes into the war is that her child whose pure eyes have looked into hers unafraid, is going out into horrible experiences which will harden and brutalize him. But the effect of the horrible experiences of war on manhood depends entirely on the motive. If life is taken for a selfish end; if for evil designs these men had lost their consciences and incurred a stain of that sort then the stain would have been lifelong and their lives marred to the very end of time. But they have heard the call of their country, the call of their homes, the call of their God in a righteous cause, and they obey this call. There is a great moral resilience when the motive is pure, and when men are doing these things for high ends they spring back from the evil things of the war and it all falls from them like a blood-stained cloak.

RELIGION AT THE FRONT

The curious thing about the religion of the front is that it is mystical and visionary. A "revival" of religion at the front does not mean what it meant when Mr. Moody went through the cities. It is not an increase of the knowledge of details of the Christian faith which will bring accession to the churches and Sunday-schools. These are mostly non-churchgoing men, not interested in the things of religion that interested us. But many a man at the front has learned for the first time what we mean when we preach. In the tense strain on his nerves he begins to see strange visions. I have met twenty or thirty cases such as the strange White Christ that goes through the ranks. One boy told me that when he was ordered over the parapet, Christ appeared to him and told him to keep smiling, and said, "As long as you keep smiling you are safe," and he went into three hours' bayonetting with a smile that must have been a more terrific thing than even his bayonet. He was never touched, and he believes to this day with absolute simplicity of faith that Christ kept His word.

Strange things are happening continuously. Make what you will of them. Many of these fellows have come, not by theology but by experience, into the vivid consciousness of Christ. They have seen the great tender hands of the Good Shepherd searching the wilderness for His sheep lost and far off, and I am sure he is finding them there.

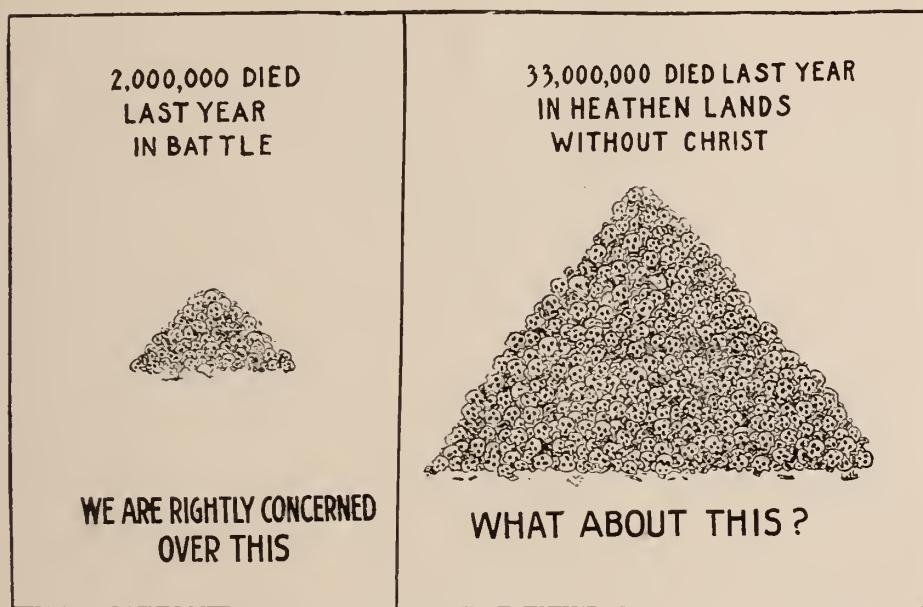
What was Jesus Christ to them before—to most of them? A mighty ecclesiastic quite out of their line. To others, a figure two thou-

sand years, more or less, away and belonging to a special class. Now they are going through, so far as we can, suffering such as Christ did for the sins of men. In their experience of sacrifice today comes the great Christ of the Cross, and these men who once lived in self-indulgence realize suddenly that Christ is their brother.

What they will do with this experience, with this realization afterwards, depends on our wisdom in the Church. God knows whether we shall be able sufficiently to understand, to follow, and to rise to the tremendous occasion.

The patriotism that is going into this war has become more than a political thing. We have discovered that the heart of the Union Jack is a blood-red cross of sacrifice. All high ideals are founded on sacrifice; all gladness that is to be real joy knows the feeling of pain and of relief from pain. In love and in patriotism, if they are worthy and noble, there is the blood-red cross of sacrifice.

The nations have sacrificed much and have given of their dearest, and on that blood-red field the foundations of the new world of freedom are being laid.



From the Foreign Christian Missionary Society.

LIFE OR DEATH FOR TIME OR FOR ETERNITY

JESUS SAID: I AM THE RESURRECTION AND THE LIFE; HE THAT BELIEVETH IN ME, THOUGH HE WERE DEAD YET SHALL HE LIVE; AND WHOSOEVER LIVE AND BELIEVETH IN ME SHALL NEVER DIE. John 11:25, 26.



JAMES M. SPEERS

Pres. James McCullough Etc. Member Council on Rel. W.



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REV. ROBERT P. WILDER

Director Religious Work Bureau, Nat'l W. W. C.

LEADERS OF THE NATIONAL WAR WORK COUNCIL



THE NEW Y. M. C. A. "HUT" AT PLATTSBURGH, N. Y.

A Four Million Dollar Task

Christian Work for the American Fighting Forces

The greatest task that has ever been seriously undertaken by the American people is not the raising of an army or supplying them with munitions and equipment, but it is the effort to overcome the moral evils that accompany war. This article gives some idea of the task and how it will be undertaken.—EDITOR.

Men enlisted in the fighting forces of the American army are away from home. They are exposed to new and subtle temptations, and are without that moral steadyng which comes through the atmosphere of home and church and through the accepted moral standards of social groups to which they have belonged. Forces of evil have long regarded men in uniform as fair prey, and deliberately lie in wait to entrap them. As a result, all too often "ruined manhood is the highest cost of war." It is to this problem in the large—the conservation of the moral forces of the hundreds of thousands of young men who are about to leave our homes and schools and churches, our shops, factories and offices to enter the camps and thence to go perchance to war-torn Europe—that the Young Men's Christian Associations are addressing themselves.

A million and more men are shortly to be under arms and in the training camps of the United States. The whole membership of the Association brotherhood in America has approximated only three-quarters of a million, and now almost over night the organization is called upon to minister to the multifarious needs of a far greater number of men and to render this ministry in centers where the Association equipment has for the most part hitherto been non-existent.

The task, while enormously great, is not a new one. The Associations co-operated in the work of the Christian Commission during the Civil War. During the years between 1865 and 1898 methods of Association work for regular army men and for militia men were well tried

out in the United States and in Canada. During the Spanish-American War another large chapter was written in Association experience of this particular kind in the great camps in the South, in Cuba, Porto Rico and even in the Philippines. Thereafter Association work in the army and navy was put on a permanent basis and has been carried on ever since. During the Russian-Japanese War and the South African War further significant endeavors were put forth far afield—through foreign secretaries in Manchuria and through secretaries who went with the Canadian Contingent to South Africa.

With the outbreak of the European War, large plans were made by the Canadian Associations for work among their over-seas forces; the foreign secretaries in India made provision for following the Indian troops to Europe; new life came to the Associations in England through the challenge to a vast new service, while the misunderstandings with Mexico and the sending of large numbers of American troops to the Border brought the Associations of the United States into action for an effective enterprise.

International and even world-wide in its outreach though the Association movement has been, never before has it been called to such heroic and daring service as is now being rendered in Europe. In the 1,600 "huts" in the military camps of England, France, Egypt and elsewhere and in dugouts in the forward trenches along the fighting line, the Association is serving, while it is meliorating conditions in prison camps in every land where prisoners of war are now massed. No wonder the Rt. Honorable Mr. Asquith declares the Association to be "the finest thing in Europe."

THE WAR WORK COUNCIL

In order to meet the vast new demands growing out of the entry of the United States into the war and the calling of great numbers of youth to arms, the International Committee, the State Committees and the local Associations have mobilized their forces, are co-operating and have unified their approach to the problem by the appointment of a National War Work Council under the chairmanship of Mr. William Sloane and with Dr. John R. Mott as General Secretary. During Dr. Mott's absence in Russia, as a member of President Wilson's special commission to that new Republic, Mr. Fletcher S. Brockman, formerly national secretary of China and now Associate General Secretary of the International Committee, is acting for him. The National War Council consists of laymen, but it has a co-operating committee on religious work which is composed of leading evangelical clergymen. The Council has organized by arranging for Bureaus of Personnel, Matériel, Finance, Publicity, Physical Work, Educational Work, and Religious Work, and with departments corresponding to the six areas into which continental United States is divided in the administration of the United States War

Department, and also departments for the navy, for transport forces and for expeditionary forces.

The Co-operating Committee on religious work, of which Bishop Luther B. Wilson is chairman,* is to advise with the National War Work Council on the promotion of all its religious activities in the camps, on the selection, production and circulation of Christian literature, on the relation between the chaplains and the Association secretaries, on the choice of religious work secretaries, on the enlistment of clergymen and other religious speakers to visit training camps for addresses and personal religious interviews, and in general on all matters involving the correlation of its work with that of the churches.

The Religious Work Bureau of the Council is under the directorship of Rev. Robert P. Wilder, son of the founder of this REVIEW, while the Council's Committee on Religious Work Bureau consists of Mr. Ralph W. Harbison of Pittsburgh; Mr. James H. Post of Brooklyn and Mr. James M. Speers of Montclair, N. J. Dr. Robert E. Speer is chairman of the Bureau's Committee on Christian Literature, Dr. Clarence A. Barbour, President of Rochester Theological Seminary, is Chairman of the Committee on Selection of Religious Work Secretaries for the Camps, and Dr. J. Ross Stevenson of Princeton Theological Seminary is chairman of the Committee on Selection of Speakers.

The raising of the \$3,000,000 first thought necessary for the present year was apportioned to the various states according to their probable ability, and this distributive load was largely accepted by the groups of Associations of the various states, certain states raising even more than their assigned sums. Already the three million dollars have been subscribed, while enlarging expenditures due to increased cost of materials and unexpectedly early calls for starting work in England and France for American troops has made necessary the raising of an additional million dollars for 1917.

The secretaries for service in the training camps are being chosen from among the present employed officers of the North American Associations, ministers, professional and business men, upper class students of colleges, theological and other professional schools, who qualify on high physical, educational and social standards, who show leadership for work of this kind and have the sacrificial purpose. Men like the Rev. Dr. Charles W. Gilkey of Chicago, Professor Henry Wright, of Yale, and Professor O. E. Brown, of Vanderbilt University, are appointed as Religious Work Directors for the buildings at the various officers' training camps.

* Members are: Dr. Peter Ainslee, Baltimore, Md.; Dr. Clarence A. Barbour, Rochester, N. Y.; Dean C. R. Brown, New Haven, Conn.; Bishop Charles S. Burch, New York City; Dr. S. Parkes Cadman, Brooklyn, N. Y.; Bishop Earl Cranston, Washington, D. C.; Bishop Eugene R. Hendrix, Kansas City; Bishop William Lawrence, Boston, Mass.; Pres. W. D. Mackenzie, Hartford, Conn.; Dr. William H. Roberts, Philadelphia, Pa.; Dr. Robert E. Speer, New York City; Pres. J. Ross Stevenson, Princeton, N. J.; Dr. J. Timothy Stone, Chicago, Ill.; Dr. George W. Truett, Dallas, Tex.; Dr. James I. Vance, Nashville, Tenn.



MASSED MILITARY BANDS PRACTISING IN A ARMY Y. M. C. A. "HUT"

This work for men under arms has been fully authorized in an Executive Order signed by President Wilson, April 27th, in which he says:

"The Young Men's Christian Association has, in the present emergency, as under similar circumstances in the past, tendered its services for the benefit of enlisted men in both arms of the service. This organization is prepared by experience, approved methods and assured resources, to serve especially the troops in camp and field. It seems best for the interest of the Service that it shall continue as a voluntary civilian organization; however, the results obtained are so beneficial and bear such a direct relation to efficiency, inasmuch as the Association provision contributes to the happiness, content, and morale of the personnel, that in order to unify the civilian betterment activities in the Army, and further the work of the organization that has demonstrated its ability to render a service desired by both officers and men, official recognition is hereby given the Young Men's Christian Association as a valuable adjunct and asset to the Service. Officers are enjoined to render the fullest practicable assistance and co-operation in the maintenance and extension of the Association, both at permanent posts and stations and in camp and field."

At least two hundred buildings will be required, each to serve a brigade and to have a staff of five secretaries. These buildings will provide large meeting rooms for religious services and for entertainments and concerts, correspondence facilities, rooms for Bible and other educational classes, also games, pianos and phonographs.

As an evidence of what will be involved simply in supplying correspondence paper, it may be said that in a single Association building in England, soldiers have written 3,000 letters in a single twenty-four hours. It is costing the Canadian Association this year \$60,000 to supply correspondence paper for their "huts" with their forces overseas. Yet, as one Canadian secretary says: "I challenge any one to set a money value on what these millions of letters home have meant and will yet mean to the life of Canada."



DR. EXNER ADDRESSING UNITED STATES TROOPS IN A Y. M. C. A. "HUT"

A hymn book is now in preparation for American men under arms, and will include not only the hymns long tested and widely accepted as Christian classics, but also certain of the newer songs of the type used by Mr. Alexander and Mr. Rodeheaver in great evangelistic campaigns. The books will also contain patriotic and fireside songs, and an effort will be made at every camp to have someone responsible for leading in a good night song before the men leave the Association building for their quarters.

Dr. Mott said shortly before leaving for Russia: "We assume that it is not necessary to emphasize that this whole undertaking should be a pronouncedly Christian and spiritual undertaking, because were it otherwise it would be without interest and appeal to all true Association leaders. Let us humbly, yet earnestly, desire and resolve to render a finer and more unselfish service to Christ and the Churches than ever before through bringing all our energies and means to bear in a prompt, efficient and truly worthy way upon the lives of the one million and more men who are gathering under the colors."

SOME RESULTS

The experiences on the Mexican Border and in Europe have proved the need and the efficiency of this work for the soldiers. The following letters speak more effectually than hours of theoretical argument. The following comes from a secretary on the Mexican Border:

You ask what men want when living under conditions such as are encountered here. First, of course, they need the creature comforts. When our No. 4 Stewart Building was burning one of the men who had

made large use of the building was heard to remark: "There goes the only place of comfort in the whole camp." Another said: "It was the nearest thing to home we had." Tears were to be seen in the eyes of many when they realized that the best substitute for home they had was a thing of the past.

The millions of letters written from our buildings indicate how much the men feel the need of the privilege of correspondence tables and supplies. When the day's work is over and time hangs heavily, our moving picture and amateur vaudeville entertainments have filled the need for as many men each night as could possibly crowd into our 40x80 buildings. The yearnings to be seen on the faces of the hundreds of young fellows who crowd to our counters each day to just talk things over with the secretaries show the great need for fellowship and friendship. Perhaps the greatest need of all has been shown to be the strictly religious one as the men have seemed to realize that here was the one thing that would furnish them help to withstand the evil influences felt on every hand. The first man of Pershing's expedition who came into Building No. 3, Camp Stewart, said:

"My name is Quigsbey. I have just returned with the Punitive. Do you have any Bible classes or any other religious services here? I'm very anxious to get into something of that sort again after so many months across the Border. It seems mighty good to be back where we can have these opportunities again."

Any man in Christian work knows how difficult it is to reach the average man religiously in his home environment. Even with the best of speakers and the most complete organizations, but very small percentages usually make definite Christian decisions. Order these same men in large groups to the Border for Army service and we find an entirely changed set of conditions to meet. All the blocks and anchors that hold men at home are gone. The down-pull of vice and temptation is greater than ever and so much more difficult to cope with because of the absence of the usual restraining influences. Under such conditions all kinds of vice show their faces in more gaudy colors and in ways intended to be more attractive to the average man.

You know how keenly we have always felt that a definite organization is necessary for a religious meeting under ordinary conditions. Personal workers are scattered through the audience and every mechanical means we have been able to devise has been put in practice. Here on the Border the possibilities and requirements have been entirely different. We have not had the personal workers to use in the first place, and had they been here they could not have found their way among the men because of the crowds at our meetings. Many times the speaker has had hard work to find foot space on the platform for his own use. But notice the difference. Back home if we secure a few decisions with all our machinery we feel that a great thing has been accomplished. Here after the singing of two or three hymns, or perhaps the playing of

some selections by one of the bands, the speaker delivers his message and gives the invitation. The signature cards are passed to the men in the front rows, who in turn pass them to the men further back. There is a time of much confusion and crowding while the signatures are being made. Pencils are furnished to some, while others are able to reach the pens on the writing tables along the sides of the building. Instead of getting back of something or hiding around the corner as though the act was something to be ashamed of, the remark has been frequently heard: "Turn around Bill and let me use your back," and men are seen



AN OPPORTUNITY FOR THE Y. M. C. A. AT AN ARMY BASE HOSPITAL

all through the audience signing their cards on the backs of their seat mates. After the cards are signed they are handed back by the men themselves to the speaker. A prayer is offered and the meeting dismissed, and then for the next ten or fifteen minutes the speaker is thronged with men anxious to shake his hand and to thank him for the helpful message he has just given them.

We have attempted an elaborate follow-up work in connection with the men who have signed cards at these meetings. Our secretaries have found almost invariably that as they go to a squad tent to find one of the men whose name they have, the fellow immediately comes to the question at hand and is open and ready for a frank discussion of his own personal problems.

Thousands of Testaments have been distributed, and whoever

heard of men lining up as they have here in front of the Association counter and asking for copies of the Word of God!

We have tried to analyze this great difference in attitude and believe the fact that men are living in the mass rather than as individuals has something to do with it. The Association helped large numbers of fine young fellows to lead clean lives while on the Border, even though they have not been definitely reached religiously. This preventative work constitutes perhaps the Association's greatest service, although much less spectacular than certain definite features.

Here is one out of many incidents:

Private D——, of E. Boston, was on the Border in October, 1916, with the 9th Massachusetts Infantry. He frequently called at our Army Y. M. C. A. shack in camp as there was no other place to go. We held a brief religious meeting in the building every night at 6.30. It was on October 26, 1916, in one of these meetings that a great flood of self condemnation came over him for long ignoring the love of a devoted mother. He told me that for four years he had lived within ten minutes of his mother, but during that time had never let her once see his face. After the meeting this night he was invited to my office in the end of the building and there he told me his story, which was one of neglected opportunities, gambling, drinking and loose living. I soon saw that an awful burden was crushing him because he had so terribly wronged his pure mother by the manner of his living. In a brief time I was able to show him that One higher than his mother was the one he had abused and sinned against. He was easily brought to see that it was not his earthly mother, but his Heavenly Father against whom he had really transgressed.

We at last went to our knees by the old rough table in the room and he tried to pray. The effect of his anguish and distress was shown in the tears that fell and he was trembling from head to foot. When we arose I looked squarely into his splendid face and plainly saw that which delighted my heart. He went to his tent but again had a struggle with himself when he thought of the opposition before him with his associates in camp.

The next day was all hustle and excitement as the troops were leaving for home that night, but he came around to the building the second time before he found me at three in the afternoon and with delight said: "It's absolutely all right with me! The boys have our car all tanked up with booze but I told them frankly 'nothing doing' with me. I also told them of my resolutions of last night. Have written Mother telling her that we reach Boston on Sunday and I want her to be ready to go to church with me. It will be the best day of her life!"

He wanted introductions to Association men which I took to his train later, together with reading matter and some games. As his train pulled past Camp, I said: "My investment in Army Y. M. C. A. work sure pays big dividends."



Photo by Curney

LOLA KANTI—A HARVEST WOMEN'S DANCE

This "Basket Dance" is a kind of thanksgiving festival at which trays of food are given away. The hair done up in "squash blossoms" shows the central girls to be of marriageable age

The Hopi Indians and their Religion

BY THE REV. LEE I. THAYER, KEAMS CANON, ARIZONA

Missionary of the American Baptist Home Mission Society

CORONADO was the first of the Conquistadores to visit the Hopi villages. Some 2,500 Indians occupying ten villages now live much as they did when Coronado first saw them in 1540.

They are officially known as the "Moqui," i. e., "Dead," because they do not love to fight, but they call themselves the "Hopi," i. e., the "Good," or "Peaceful." They are the "passive resisters" among the Indians. This year the government put into operation at Hotaville the last of the day schools, providing school opportunities for every Hopi child, but the pupils had to be brought in by force. Even the U. S. Census of 1910 did not include this village. They oppose every effort tending to undermine their religion, as they believe their rain-making ceremonies alone stand between themselves and starvation.

These Indians are sometimes called "Natural Christians" from the fact that they are kind and hospitable and "not soon angry." One who knew them but superficially would think them truly "without guile." Anger is considered a sin and murder is unknown. They would rather tell a lie than to hurt one's feelings by telling the truth.

They are quite industrious and frugal. When not engaged in some



Photo by Curney

THE INTERIOR HOPI INDIAN HOUSE

The corn is piled up like wood. These Indians try to keep on hand a two-years' supply to provide against drouth

religious ceremony, the men are busy with flocks or fields or some productive work at home. In spare hours the women are busy with basket-making or pottery, while the men occupy themselves with carding and spinning wool, weaving blankets, making moccasins, or sewing, for the men keep up the family wardrobe. Maize furnishes 80 per cent. of their diet and is served in at least 20 different styles. They live in an arid region at an altitude of 6,000 ft. so that they have little water for irrigating, but by dry farming they make a crop of corn, beans, melons, squashes and peaches. When sugar is scarce, or for ceremonial purposes, the meal may be sweetened by chewing in the mouth, thus converting the starch into sugar. They are entirely self-supporting and receive little from the government beside protection, education, medicine and advice—the latter sometimes at the point of the bayonet.

The Hopi Indians are very religious. In the eight months, July to March, they have not less than six ceremonies of sixteen days duration each, accompanied by expensive feasts. They spend over half their time in the ceremonies. Not less than 200 spirits called "Kachinas" have been identified in addition to a long list of major deities. In connection with almost everything they do, whether work or play, there is something of religious significance.

They have great physical endurance as shown in the foot races. The runners frequently follow a course in which they wish the water



SALAKO—MOTHER OF THE SNAKE CLAN

She was formerly high priestess of the Women's ceremony, but when she was baptized as a Christian at eighty years of age, she said: "I am through with the old way. I have found peace at last and will keep it."

to run, and thus make the race a prayer for water. Saul Halyve is a Christian Marathon runner. His record for 10 miles is 59 minutes; for 26½ miles, 3 hours, 1 minute and 10 seconds.

Among the interesting customs, those of house building are noteworthy. When a *kiva*, or underground room which serves as temple, council-room, loafing place, and workshop, is to be built, the excavation is made and materials gathered. The chief of that particular *kiva*, with prayer meal, outlines the foundation on the ground, chanting the House Song, or prayer to the sun, "Si-ai, a-hai, a-hai, si-ai, a-hai." At each corner he places a stone, and on the stone a *pahu*, or prayer stick the

size of a pencil with feathers attached, an embodied prayer for secure walls, addressed to the spirits of the four world-quarters. The stone and *pahu* are then sprinkled with sacred meal. The stone wall erected and the roof of heavy beams covered with brush and mud in place, additional *pahus* are placed in the rafters, a prayer that the roof may never fall nor sickness enter.

The Hopi marriage is unique. In order to insure her entrance into the future world at death a girl must have the white wedding robe which is also used as a burial robe. Being buried with this robe, at death, she goes to the end of the trail on a high cliff, spreads the robe under her feet like a cloud and on it descends into the abode of departed spirits. She therefore marries early, and herself proposes to the groom by taking a dish of meal to his home. If his mother or other person receives the meal she is accepted and begins preparation for the wedding feast by grinding large quantities of meal, while the groom weaves the wedding robe. The marriage is completed at the feast by the bride and groom eating from a common dish and having the head washed ceremonially. The husband comes to live at the wife's house, which belongs to her. Perhaps she built it, or at least plastered and whitewashed it. She owns the children and descent is in her line. When displeased she can put his saddle outside the door and he knows he is divorced.

THE HOPI RELIGION

Among Hopi beliefs there are traditions of Creation, Dispersion and Deluge. The original home of mankind was in the center of the earth, a place dark and damp. The people had disfigured bodies and suffered great pain. The gods of germs and water gave them a magic seed which they planted. From it grew a cane up through a cleft in the rock overhead. Up this they climbed into a second world where there was more light and vegetation appeared. They planted the seed again and on the growing cane they ascended to a third world where they found vegetable and animal life. Thence they climbed by the same means or on a high pine tree through a hole in the Grand Cañon to this present world.

Arrived in this world, all the families of mankind were together and learned how to hunt, farm, and build houses. They received gifts from the germ god and water snake and were sent out in different directions.

The Water clan claim to have lived in the distant South originally. There was an old man among them who was very bad. He would spit in the faces of those he met and heap other indignities on them. The Water Snake god was so angry that he turned the world upside down and the water covered everything except a narrow neck of land. He told all to cross on this. When the bad tried to do so they slipped into the water, and only the good reached dry land.

The Hopi religion is a mixture of the worship of ancestors and of the powers of nature. The objects of worship include the sun, which they call "our father, sun," to which they dedicate their children, offer verbal prayers, and make offerings of prayer meal. One sun ceremony consists in turning the sun back at the summer and winter solstice.

They pray to the earth, represented by the spider, as the mother of all. By means of the ancient fire drill they make "new fire" as a symbolic prayer for the renewal of nature.

Having descended from an ancestor that gave birth to snakes, they have the snakes for brothers. In the Snake Dance the priests carry live rattlesnakes in their mouths. The snakes are released and bear to



A SACRED SNAKE DANCE OF THE HOPI INDIANS

A sixteen-day rain making ceremony occurs about August 20th. The ceremony in which Rattle Snakes are carried in the mouth and lasts about half an hour

the common mother, the underworld goddess of germination, and to the great water snake, the prayer of the Hopis for corn and rain.

Lesser deities are objects of worship as "Kachinas," or beast gods, which are impersonated in the Kachina dances. By means of a mask representing some animal in many cases, the dancer is transformed into a supernatural being and receives prayer and offerings as such. By means of a death mask, certain persons are changed into Kachinas, who intercede for rain. Thus the Hopis pray to their dead ancestors, both human and beast.

Another deity is Masau, a terrible monster with power of life and death, best represented by our idea of Satan. The deities of the four world quarters are also invoked for aid. In addition, idols, fetishes, prayer-sticks, and sand paintings are employed.



A GOVERNMENT BOARDING SCHOOL AT KEAMS CANON, ARIZONA

This school is for Hopi youths. In addition there are five government day schools that bring secular education within the reach of all Hopi children

They believe that on the third day after death, the soul comes out of the grave on the planting stick which is stuck in the grave, and eats the food which it finds ready for it, then goes to the interior of the earth. Walking along a narrow trail, it meets the Judge. If it has been the soul of a bad man it is sent into the fire. If of a good man, it is sent on to the place of happiness. By a good man they mean one who has faithfully kept the ceremonies. By a bad one they mean one who has been unfaithful to the ceremonies. Conduct and character are not considered.

MISSIONS AMONG THE HOPIS

Present mission work among the Hopis dates back 25 years, and is now carried on in six stations by six Baptist and seven Mennonite missionaries, with 82 converts enrolled. Though the Franciscan Fathers introduced horses, burros, sheep, melons, and peaches, on account of enforced labor in building the missions and the gross immorality of the priests the Hopis have a bitter memory of that mission period, which ended in 1680 with the killing of all the priests. They were suspicious of the modern missionaries till they learned that they were not "Castiles."

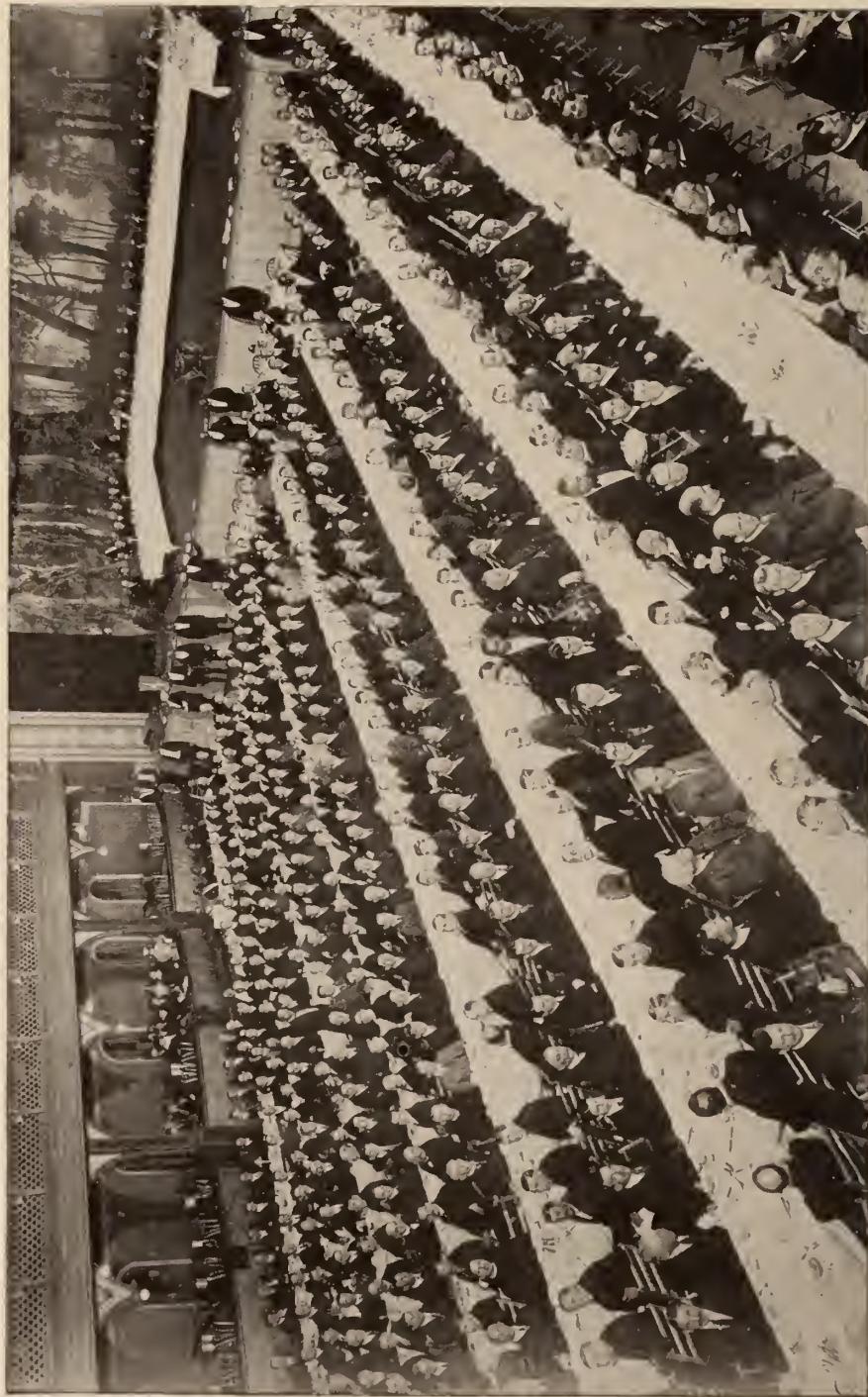
The Hopis had a tradition that there would come from the sunrising white people with a book religion. When the teachers came their message was to be accepted as the true teaching. On this account the Hopis soon showed much interest in the Gospel, crowded into the services, took part in the meetings, and were apparently about to accept Christianity *en masse*. Their own religion is made up of successive

additions and they were ready to welcome God and Jesus to a place beside their own deities. When the missionaries preached that God is a jealous God and that they must leave their old ceremonies, they decided that these were not what the people foretold in their prophecy and many went back, leaving a mere handful of those who were ready to suffer for the new faith. Through continued and bitter persecution they have been coming singly and by families, leaving the old life and the old homes in the villages and building up Christian villages around the missions. Persecution is in the form of ostracism, personal abuse, disinheritance, bodily injury, destruction of property, petty annoyances, and threats, sufficient to test every one and deter all who are not sincere. By Sunday services, street meetings, house to house visitation and personal work, the Gospel has been brought to every Hopi Indian. Many do not understand the message simply because they refuse to listen.

The language has been reduced to writing, and scripture portions have been translated and published. A goodly collection of hymns have been composed by the Hopis or translated by the missionaries. There is an adequate physical equipment in buildings, and an efficient corps of missionaries and native helpers, so that the only remaining need is that for increased spiritual power. With grim determination the Hopis have said, "No more shall be baptized." Let the praying friends of the Hopis match this with greater determination and release the showers of blessing for this thirsty land!



THE CHRISTIAN EDUCATION OF THE HOPI INDIANS
Some members of the Hopi Baptist Church at the Second Mesa



ONE THOUSAND MEN AT THE BALTIMORE CAMPAIGN DINNER

—From The Spirit of Missions

A Remarkable Baltimore Campaign

An Account of the Missionary Campaign Conducted Simultaneously in 37 Protestant Episcopal Churches

BY GEORGE C. THOMAS, BALTIMORE, MARYLAND

Chairman of the Local Committee in the Campaign for Missions and Parish Support

BALTIMORE has demonstrated that a missionary campaign can be successfully conducted during a national crisis. Within one month after war was declared 37 churches and chapels numbering over 16,000 communicants engaged in the greatest city-wide Campaign for Missions and Parish Support ever undertaken by this Church. The Campaign was in charge of Rev. Robert W. Patton, D.D., Secretary of the Province of Sewanee, who has conducted similar campaigns in Chicago, Cleveland, Richmond and many southern cities.

The success of this great Church enterprise is accentuated, because, in addition to the criticisms and prophecies of failure usually urged against missionary campaigns, a large number of loyal Church men and women were honestly convinced that the time was inappropriate. We had been deluged by appeals for many worthy benevolent and philanthropic objects—for hospitals, for local charities, for Belgian Relief, for the Red Cross. Then, just as our preparation started, this nation entered the War, and a call was made on the citizens of Baltimore to raise \$1,500,000 for the splendid three-fold purpose of caring for the dependents of our men volunteering in the service of the nation, for extending the work of the Red Cross and for the Alliance of Charitable Organizations in the city.

These and other objections were seriously and frankly considered, but the conclusion was reached that a patriotic was well as a religious duty demanded that the Church be equipped to render greater service to the nation and to the world in this and the darker hours to come.

Too much importance cannot be attached to proper preparation in such a campaign. A preliminary meeting of Clergy and laity was held early in March and the Campaign outlined. A Committee of nine Clergymen and eight laymen was appointed by Rt. Rev. John Gardner Murray, Bishop of Maryland. Three weeks in advance of the Campaign an office was opened in charge of the Rev. Louis G. Wood, Field Secretary of the Board of Missions, and Mr. David H. Brown, Secretary of the Virginia Joint Missionary Committees. These men efficiently handled the tremendous mass of detail, in addition to addressing numerous meetings. The local committees and others also assisted in this work.

On Easter Monday night an enthusiastic meeting of clergymen and Parish Committees was addressed by Dr. John W. Wood of the Board

of Missions, Mr. H. F. Laflamme of the Laymen's Missionary Movement, Rev. Louis G. Wood and Bishop Murray.

The largest organization in the Diocese of Maryland is the Cathedral League composed of over 2,000 representative Church women of all the parishes. At a luncheon attended by over 500 members their interest was enlisted and addresses were made by Bishop Murray and others. Chaplain H. Percy Silver of West Point also spoke on the subject before a largely attended dinner of the Churchmen's Club of Maryland.

THE CAMPAIGN

The Campaign actually began on Sunday, April 29th, with special services and addresses in all the Protestant Episcopal Churches in Baltimore and suburbs. Bishop Lloyd, officers of the Board of Missions and others—in all twenty-eight visiting speakers—participated. All emphasized the fact that this Campaign was not intended primarily to raise money, although that result would surely follow, but to stimulate every department of parish life. They were able to testify personally that it had been tried with remarkable results in their own parishes. They also emphasized the need of attending Dr. Patton's Educational Conferences during the week.

The most important meetings of the Campaign—the educational conferences—were held Monday, Tuesday and Wednesday, in the afternoon for women, and the evening for men and women. The Rev. Dr. Patton, in a wonderfully attractive and convincing way, developed the theme of *The World Wide Mission of the Church*. The interest and attendance steadily increased, until, on the last evening an enthusiastic audience filled both the main floor and galleries of Emmanuel Church.

Bishop Murray not only attended every evening conference, but every important meeting, during the campaign. His presence, interest, advice and enthusiastic support was a most important contributing cause to the wonderful results obtained.

The clergy generally entered into the Campaign with loyalty and enthusiasm. As the conferences progressed many laymen who were frankly skeptical caught the vision, realized the bigness of the undertaking and enlisted for service. We learned that laymen will serve their Church whenever their interest is stimulated by intelligent instructions.

On Thursday night at the largest available auditorium in Baltimore, a great inspirational supper was held, limited to 1,000 men for want of space. The galleries and boxes were thrown open to the ladies. Dr. John W. Wood spoke of Maryland's contribution of men and women to the Mission fields of the Church. Bishop Chas. H. Brent, of the Philippines, who arrived in New York that morning from England and the trenches of France, gave a most thrilling and inspiring address on "World Service of the Nation," while Rev. Dr. Patton spoke of the "World Service of the Church." The following day at

four points instructions were given to canvassers who had volunteered for the great City Wide Every Member Canvass.

EVERY MEMBER CANVASS

On Sunday afternoon, May 6th, about 1,600 canvassers, two by two, visited the homes of over 16,000 communicants in the interest of regular systematic contributions for missions and parish support through the duplex envelopes. This was a fitting climax to the weeks which had preceded, with preparation, instruction and prayer. Among the canvassers were men in every walk of life. A former governor of Maryland, judges, lawyers, doctors, presidents of banks and trust companies, leading financiers and business men, as well as bookkeepers and clerks, mechanics and laboring men.

The effect upon the canvassers was noticeable and deeply stimulated their interest in the parishes. All who took part in the canvass greatly enjoyed their experience and many have offered their services not only for future canvasses but for future church work.

The results in Baltimore are but a repetition of those in every parish in which the every member canvass for Missions and for parish support has been earnestly tried. Some of these results already reported are:

- A greater interest in the church and its work;
- Increased attendance at church services;
- Valuable information for church records;
- Increased number of church workers;
- New members of parish organizations;
- A closer fellowship between members.

A fuller co-operation between clergy and people.

Many who thought *the Church* meant their own parish or diocese have learned that their Church is a much bigger and finer thing—that its field of influence must be the whole world.

Another point—parochialism or provincialism, has been hit hard, if not killed. Parishes have united in this Missionary Campaign which have never before united in anything else; and all, rich and poor, large and small, have received great blessings.

Finally, and incidentally, the financial returns to date show a gratifying increase in the number of contributors and amount contributed. Although in many parishes the canvass is not complete and additions are being received daily, the report at present is something like this:

Number of new weekly subscribers to local parish expenses....	3,000
Number of new weekly subscribers to missions.....	3,100
Increase of pledges to local parish expenses.....	\$30,000
Increase of pledges to missions.....	20,000

A MOSLEM PERFORMING HIS ABLUTIONS BEFORE FRAYER



The Moslem's Preparation for Prayer

BY ARTHUR V. LILEY, TUNIS

Missionary of the North Africa Mission

THROUGHOUT the Moslem world no "believer" under any circumstance is allowed to perform his prayers before having cleansed himself by prescribed ablutions when he can obtain clean water. If traveling in a waterless desert the "believer" is allowed to use sand in his ablutions. If it is impossible to procure sand he passes his hand over a stone before each act.

The ablutions are absolutely necessary as a preparation to prayer. The "believer" tucks up his sleeves above the elbows and from a "breek" or brass jug of water before him he pours water into his hands and washes them three times.

Next, taking a little water into the hollow of his right hand he allows the water to run up his arm as far as the elbow, and having washed the right arm, he does the same with the left. This is done three times.

Water is next taken in the right hand and sniffed up the nostrils and blown out by the finger being placed on the side of the nose.

The nose and mouth having been thoroughly cleansed he wets the tips of his two forefingers, places them in his ears and twists them around. Sometimes before his last act the Moslem will scrape out his ears with a tiny spoon of bone in order that no dirt may remain.

He next takes off his fez cap and lays it down in a clean place. He passes his wet hands over his head down to the nape of his neck. In order that no water may fall on his linen and thus render him impure, he passes his hands around his neck, shaking off any water that may have been gathered on the forefingers.

If the "believer" has shoes and socks they are taken off before beginning the ablutions. The last act is to wash his feet and legs up as far as the knees, the fingers being carefully passed through the spaces between the toes, thus the ablution is completed.

Between each act of washing the Moslem repeats some pious saying. When washing the nostrils he says "O my God, if I am pleasing in Thy sight, perfume me with the odours of Paradise," and so on.

If the worshipper is sure of having avoided all kinds of impurity it is not necessary for him to perform these ablutions five times daily before the prescribed prayers. He trusts, however, in the cleansing of water and does not believe that the blood of Jesus Christ, God's Son, cleanseth us from all sin. It is a ceremonial cleansing rather than a heart cleansing that the Moslem is seeking.

What of the Night in Armenia

BY THE REV. GEORGE E. WHITE, MARSOVAN, TURKEY

Missionary of the American Board, President of Anatolia College.

THE night is dark in Turkey. It may be the darkness which precedes and presages the dawn.

Asia Minor is a great land, larger than France or Germany, and constitutes the heart of the Turkish Empire. It is like a friendly hand reaching out from the continent of Asia toward Europe, an appealing hand, a pathetic hand. Marsovan is located just under the knuckle of the thumb and not far from the Black Sea, a place admirably situated for the purposes of a college in the Ottoman Empire. Constantinople is at the tip of the index finger. It enjoys a matchless situation among the capitals of the earth, located as it is at the junction of two continents and two seas. It is here, almost more than at any other one point geographically, that the Teutons and Slavs meet in a dead set. The German comes from the northwest at Berlin, stretching toward Bagdad and the southeast. The Russian comes from the northeast, following the great rivers that drain his country, to the Black Sea, and seeking an unhampered approach to the salt water commerce of the world through the Dardanelles. They meet at Constantinople with its marvelous waterway. One or the other apparently must be defeated here, and whichever wins Constantinople will have one of the most important of the prizes now at stake.

There is a gleam of light in the fact that the Moslems are now weighing their own institutions and creeds. Orthodox standards have already been challenged by the Shias or Alevis in a manner that is not always fully realized. The Turks number perhaps eight million souls. Probably they are not so numerous as a race as are either the Greeks or the Serbians, but the Turks have had an advantage in maintaining the leadership among other Moslems such as the Kurds, the Circassians, and the Arabs. Within their own ranks the Shia or Alevi sectaries have never yielded willing assent to the control of the orthodox or Sunnite party. Shias have said to me, "Less than the thickness of an onion skin separates you Christians from us." Those people are ignorant, timid, and superstitious, but such a remark is material for a Get-together Club right there. It is the habitual claim of Shias, when they speak with confidential frankness, that they feel nearer to Christians than they do to the orthodox Mohammedans for whom their common name is "Devil Worshippers."

There is a story among them that when their great founder, Ali, the son-in-law of the Prophet, the fourth Caliph, suffered death at the hands of his enemies, his head, by some chance, fell into the keeping



SOME OF THE WORK THE TURKS HAVE STOPPED
Women's Ward of the Anatolia Hospital, American Mission

of a Christian priest. It was demanded by the persecutors for abuse. With the consent of his wife the priest cut off her head and offered that in place of the head of Ali. When this was not received he repeated the process with the heads of his third son, his second, and finally the first born. It was only when all these offers were refused that the persecutors succeeded in getting and maltreating the head of the Moses of all the Alevi Mohammedans. Wherever this legend is whispered from father to son or among a group of Alevis, it signifies their feeling that in the hour of their hero's death, in their hour of agony as a people, they were befriended by Christians as against their nominal Moslem co-religionists, and it has a powerful effect.

The orthodox Moslems themselves are also challenging their system and its results. One of my friends, a strong Turk of the merchant class, more than once has said to me:

"Do you still believe in that outworn idea of a God? If there were a good and just God seated upon the throne of the universe and ruling over all events do you suppose that we should see what we see now as a result of this great war—bloodshed, pillage, unbridled lust? We knew that we Turks were a backward lot, but we supposed that the civilization of Europe stood for something that was real, and now we understand that it, too, is worthless. If I had my way I would first sweep away every church and then sweep away every mosque, and after that it might be that common humanity would have a decent chance."

It seems to be a psychological necessity of human nature to break away from established institutions first by denying the value of all such before another offer can be considered in place of the broken ideal.

Another acquaintance, a strong Turkish governor, is well known among his friends as feeling that life is not worth living, and makes a virtual confession that in the hour of need his faith does not satisfy him. Moslems are beginning to realize that their religion fails them, to challenge its teaching, and to compare it with the claims and the results of Christianity.

I have often heard Mohammedan prayer offered in the name of Christ. In the great mosques where a thousand men stand and worship, prostrate themselves to the earth as one, rise and fall again, as the clear voice of their leader rings out the prayer in the name of Jesus; or when a regiment is drawn up in front of the barracks and is about to march away to take its place in the ranks my friend the Mufti, or another of the Mohammedan clergy, steps forward and again offers a beautiful and earnest prayer, again using the name which is above every name.

This must not be misunderstood. Mohammedan prayers could not be offered *exclusively* in the name of the Christian Saviour, but at the close of the earnest petitions offered is the plea that they may be heard for the sake of Abraham, the Friend of God; Moses, the Oracle of God; Jesus, the Spirit of God; and Mohammed, the Prophet of God. This is an earnest of the time when it will be realized that other names are superfluous.

A clear ray of light shines across the darkness in the Christian witness during the recent events. There arises now before my eyes a vision of one scene. A little group of College boys were led out by the sheriff's force, who had them in charge and who did what was done, and who were profoundly affected by it. These lads requested permission to sing "Nearer My God to Thee." Their request was granted. They stood and sang. Then came the end.

Again I see the form and hear the voice of one with whom I stood as fellow laborer for twenty-five years. He knew the Turks as one of themselves. He received the best course of instruction offered in their capital. He was a man of ability, education, and consecration. He was the author of books, a compelling preacher. He delivered many lectures, and wrote many articles. He was a member of political organizations, engaged in long conversations, and all with the faithful endeavor of the Christian man to bring the principles of his faith to bear among public men and in regard to public measures, in a country where changes have been in progress with astonishing rapidity. Being dead he yet speaketh, and all his work was done as a vicarious representative on behalf of Christians in our offer of that which we hold highest and best. Indeed the Armenians in their national suffering, occupy a vicarious position in regard to all Christians. They are within the reach of Mohammedans whose fanaticism has been roused by the proclamation of a Holy War, and who treat Armenians within their reach as they would treat any Christians in the same position.



SOME OF THE MEN—ARMENIANS AND AMERICANS—SCATTERED BY
TURKISH TERRORISM

The Faculty of Anatolia College, Marsovan

The clear shining of the Sun of Righteousness was better realized by some of us last year than ever before in a fresh view of the eternal redemptive work of God in Christ. Under the conditions of war and virtually in a state of siege, there were many things to be borne that were difficult. Sugar was sold only at prohibitive prices; there was oil for only one lamp for evening study in the College; coffee once a week was a luxury; though these things were as nothing compared with the loss of life, the clash of war, the race destruction, the separation from friends and members of the same family. At first it was inconceivably difficult to preach, conduct chapel exercises, or give the Christian message in any way. How could one do so in the midst of such scenes? Later, however, the grace of God seemed to come home. It was a rewarding year in college life though there were but five regular members of the faculty able to continue until the tenth of May as against twenty-five two years before, and sixty-five students as against four hundred and twenty-five at the earlier date. As the months went on, it became easier to give the gospel message, and the response was more general and more ready than at almost any other time in my missionary experience. The students were earnest, discipline was easy, attendance at church services was wholly voluntary and habitually all came. Our large chorus choir had been scattered. Instead, our music was led by a good quartet in which the soprano was an Armenian, the alto an

American, the tenor a Russian and the bass a Greek. We did not sing "I Want to Be An Angel," but we sang "The Son of God Goes Forth to War," and we strove to be worthy to follow in His train. We did not sing "Day Is Dying in the West" much; instead we had a hymn written by one of our own number beginning, "Day Is Dawning in the East." The communion service was participated in by Russians, Orthodox Greeks, Roman Catholics, Armenian Gregorians, by persons of any Christian name, as well as by those of evangelical conviction, whether members of the church or not. At each celebration of the Lord's Supper there were more applicants for admission to church membership than we could accept, and sometimes on such an occasion a number of those who partook were just about to depart for soldier service.

Under such conditions the great redeeming work of Christ came home to us with a vividness that surpassed our former realization of its significance. This is the central fact of Christianity. It is the distinctive feature that separates our faith from other religious systems. Mohammedanism has no redeemer. But the need for such work from above must inevitably be felt by any one who faces the situation, who considers his own condition and the results of his unaided efforts. The supreme offer of Christianity meets the supreme need of men in the work and provision of God who was in Christ reconciling the world unto Himself.

We who belong in Turkey anticipate with eagerness the time for our return. The only unkind remark made regarding myself since I reached the homeland was by a newspaper reporter, who referred to me as the "Former" President of Anatolia College. There is a group of our associates back in Marsovan to hold the ground, stand by our friends, and maintain the Christian witness.

Watchman, what of the night? The answer was given with prophetic foresight by our predecessors and associates, thirty years ago, when they founded Anatolia College, now wrecked by war, and adopted the seal and motto. The seal shows the morning sun just rising over one of our Anatolia mountains, and the motto is the words, "Morning Cometh."

PRAYER

More things are wrought by prayer
Than this world dreams of.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not holy hands in prayer,
Both for themselves and those they call their friends?
For so the whole round earth is, every way
Bound by gold chains around the feet of God.

TENNYSON.

“Billy” Sunday on Missions

THE devil is just as great a menace in Africa and Asia as in America. People are not born heathen or Christian.

They become heathen under conditions that could be remedied if the people of Christian lands would do their duty by their less fortunate neighbors. The world is so small now, and we have become so dependent upon the people of these other lands for labor and special materials that enter into our manufactures, that we cannot repudiate our moral responsibility for their welfare. A man would be a fool to suppose that God intended to save Americans or Englishmen only.

The devil is not dead until he is dead all around the world. Much of the devilment we see in America comes from other lands, and every year we ship enough rum to Africa to send the whole continent to Hell. Think of it—rum from Boston and brass gods from Philadelphia. If we can send them brass idols we surely ought to be able to send some live men.

I believe in the whole missionary business from top to bottom. If I didn't, what the Turks have done to the Armenians and Syrians would fix me. Was there ever such a record in all history? Such atrocities are a blot upon civilization. So long as such things are possible *anywhere*, missionaries are needed. One mad dog is a menace to a community. So long as one saloon exists our boys are not safe. Freedom for the Turk or anybody else to butcher his neighbor creates a situation calling for attention. Shall we apply the Turk's medicine to himself? No, that is not the Christian way. But it is Christian to make him behave. Encourage our missionaries among the Armenians and Syrians and throw such a cordon of good around those Turks that they will have to be good or die in the attempt.

“President Wilson says that the whole country—every man, woman and child—must be mobilized for the war. So every Christian of every Christian Church must be mobilized for the Christian conquest of the world. Don't wait to be drafted. Do your duty. Give your money. Pray for the men and women on the firing line in Armenia, China, Africa, India, and the Islands of the Sea.

“Take hold and help to clean up the whole world. If you leave a bad spot anywhere its filth will run over on the good places. To make any one part of the world really safe, we must make all parts safe. In order to be sure that one man is safe, Christ must save all. This is what the missionaries have always said. The great war has proved that they are right.”

A War Experience in East Africa

A Story Told by Kala, an L. M. S. Mission Teacher

GRANDFATHERS and Grandmothers, above everything else, I want to tell you of the power of God.

"On August 15, 1914, we were all in our houses and the doors were shut, for it was night, when we suddenly heard an angry voice outside which said, 'Open the door,' and I replied, 'Why should I open the door? I do not want to go out in the night.' The voice said again 'Open.' So I quickly took up my Bible, which was near my bed, and hid it in my clothes; then I opened the door and some German soldiers came in and took hold of me and my wife.

"I asked, 'Why do you come to my house and take hold of me in this way?' and they replied, 'There is a great war, and we are taking you because you are servants of the English.'

"In the morning the Great White German Officer came and asked why we were in their country, and I replied that we came to teach the story of Jesus Christ, and he asked:

"'Who sent you?' and I replied, 'God sent us.' He said, 'Very good, you are our prisoners now, and when I return from the battle I shall kill you all.'

"I replied that we feared nothing, God was of great strength. He went away and we remained in prison ten days with very little food.

"We all prayed to God and sang hymns with all our strength, and felt no fear in our hearts. We heard that the officer who had threatened us had been killed in battle. Then another officer came to us and asked, 'Are you the men from over the border?' We said, 'We are men of God,' and he said, 'Our chief has been killed but I remain to do his work and I will surely kill you when I return,' and he went away and some of the children and young girls began to weep.

"Two of the elder women, 'Katai'

and 'Kisola,' comforted them, saying, 'Don't cry, we are in God's hands,' but they replied, 'Twice they have said they will kill us, and they will do so,' but Katai said again, 'Crying will not save you; only prayer can do that,' so the younger ones took heart, and we all prayed to God.

"Soon we were removed to another fort, and they compelled us to work very hard, so hard that sometimes blood oozed from the palms of our hands, but whatever they put us to we did it with all our might, and always prayed to God and sang praises.

"For five months we were working on the roads; for one month we were carrying heavy loads to Katanga, and for many months we were tilling, reaping, and grinding grain, felling trees, digging trenches, and doing all sorts of hard work, and always had faith in our hearts that God would save us.

"After two years we heard that there was a battle at Kasanga, and that the English were there. So we all agreed to try and escape, and when we got near to Kasanga we met some English and rejoiced, and the Germans never looked for us, for they all left Kasanga that night, and the English took the fort. We visited the English officer and told him all about ourselves, and he said, 'Go home to Kafakula and tell your friends that you are free,' and we very soon went, and great was the joy of our friends to see us safe again.

"Everybody at Kasanga marvelled at our safety, and if you go and ask them which God they pray to now, they will all answer, 'The God of the Teachers, for He is mighty to have saved them from the hands of the Germans,' and I tell you all here that only prayer saved us. We had friends praying for us, and we prayed ourselves, and God in His great Love heard and answered.

BEST METHODS



CONDUCTED BY BELLE M. BRAIN, 38 UNION AVENUE, SCHENECTADY, NEW YORK.

WORKING FOR MISSIONS IN WAR TIME

THREE are two lines of missionary effort that should be emphasized in wartime. One of these is the upkeep of the regular work on the mission field, which is apt to be neglected in the strenuous days of preparation and conflict. The other is practical work for soldiers, sailors and airmen assembled in training camps or on guard duty especially in localities near to us. To neglect either is to fail in our duty to God.

The greatest need of the hour, no matter what work we engage in, is prayer. Not prayer such as the nations have been offering for the success of their own arms and the defeat of their enemies, but intensely earnest prayer in which humiliation and confession of sin play the greater part. Great Britain is at last learning to pray in this way, and we all need the lesson.

Notwithstanding the great activity in missionary work and the thousands all over the land who "have not bowed the knee to Baal," the Church has been getting farther and farther from God, and many have believed that sooner or later drastic punishment must follow. Can this be the meaning of the war?

In our April number we printed an article with a startling title, "Can America Keep Christ?" Alas, that from many an American home Christ has already departed. When Moffat won Livingstone for Africa he clinched his appeal by telling him that in the vast plain to the north of Kuruman he had sometimes seen, in the light of the morning sun, the smoke of a thousand villages where no missionary had ever yet gone to preach Christ. Whoever will take his stand on the top of a high building in any large American city may see for himself the smoke of a thousand homes where Christ is not known, where God is not worshipped, where the Bible is a lost book, and where

the Sabbath, is not a holy day but a holiday.

If America would keep Christ, she must repent of her sins and make her peace with God. It is true that since the break with Germany we have been praying as seldom before. Trinity Church in New York City holds a daily prayer service at noon with special reference to the war and invites passersby to come in at any time for prayer and intercession. At the call of Ohio's governor the people of that great state were brought to their knees on a given date to intercede for the nation. An Associated Press despatch tells of workmen on the country estates of wealthy New Yorkers kneeling in the rye fields and vegetable gardens to pray for the success of their crops.

This is good as far as it goes. It shows that we have not lost our sense of dependence on God. But this praying is largely *begging for temporal blessings*. In the old days when calamities threatened, the Church appointed days of fasting and prayer, and confession of sin preceded petition. This is still the way in which God would have us approach Him.

Prayer, the Present Need of the World*
BY REV. S. B. ROHOLD, F.R.G.S., TORONTO

What a revolting catastrophe has befallen the world! The earth drenched with blood, and nations seeking the destruction of each other. Mankind busily engaged in cheering the victors and looking complacently at the vanquished. Hundreds of thousands eagerly straining every nerve to invent and supply the deadly sinews of destruction!

This deadly conflict has been with us

* Condensed from *The Jewish Era*. The author, Rev. S. B. Rohold, is Associate Editor of *THE MISSIONARY REVIEW* in charge of Foreign Exchanges.

nearly three years and the operations of war have interfered with, and in many places broken, all missionary propaganda. Practically all the best organized European Jewish missions are at a standstill.

The fierce light of the war is searching the vitals of our Christian profession. What are the signs? Is there genuine expression of sorrow, grief, regret or shame? It seems as if we have lost tenderness of heart and that compassion has gone. When we hear that a thousand men have perished at sea, are our hearts affected as they once were? We read of such occurrences almost daily in the press and not a tear is shed.

If ever there was a time, it is now, for the Church of God to bow in prayer, fasting and humiliation before God. Do we fully realize the dreadful effects of His displeasure? Oh! if we could only hear the call of God as given us by His grace through His prophet, Isaiah: "Come my people, enter thou into thy chambers, and shut the doors about thee; hide thyself as it were for a little moment, until the indignation is overpast."

This is the call to every believer; there is no other way out of this calamity that has befallen the world, and we must do it ourselves. We cannot do it by proxy, and we must seek grace to be able to yield ourselves wholly to His divine Will, and make Him the sole Master of our lives. . . .

For almost three years we have waited longingly for the Church of God to make a move and call for unconditional surrender to repentance, prayer, fasting and humiliation. At last we see some awakening and our heart is stirred with emotion. We trust that the movement now started in England will flood the whole of this great American continent with a reflex spiritual awakening amongst God's children that will ultimately extend throughout the whole world. We refer to a call which reached us a few days ago and which we append. The remarkable thing about it is that it represents practically all Missionary and Evangelistic Societies and is signed by dignitaries of all the Churches in Great Britain.

England's Call to Prayer

In this, the most serious crisis that the British Empire and the nations of Europe have ever passed through, we feel deeply the need of unitedly seeking the Face of our Holy God and Father, and humbling ourselves before Him.

He has, after many years of patience and forbearance, permitted His judgments to come upon the nations, and we have not turned to Him. Surely it is time for His children seriously to lay to heart the state of things which compels the continuance of His discipline, and to set apart time for humiliation, repentance, fasting and prayer, believing that in answer to their cry He will, in His wrath, remember mercy.

For centuries God has manifested His grace and love to us. As a nation we have been in a special way recipients of His favor and we have largely turned our backs upon the supreme revelation of His love, the Lord Jesus Christ. At unspeakable cost our heavenly Father sacrificed His only Son to redeem this lost world and make His will known to men and nations. Yet, as a people, we have despised and neglected His gift, and in thought and deed have determined that we will not have this Man to reign over us. Of this, the greatest sin of all, we need most humbly to repent, as well as of all the sins of personal, family, church and national life, of which we are already aware, and which will be made yet more manifest to us as we wait upon God.

That God has not left Himself without witness in the midst of the prevalent unbelief and apostasy is evident. Everywhere groups of praying people have been entering into the Secret Place during these dark and terrible days, with broken and contrite hearts, seeking after Him, and many definite answers to prayer have been recorded to His praise. We feel that it would mean much to the Church of Christ, and to His cause among the nations, if many such groups in all parts of the Foreign Field, in Europe and in British colonies could be linked together for a *Day of Repentance*

and Prayer, and we earnestly invite you to co-operate with us so that this may be brought about in the most effective way.

God willing, we propose to *set apart Good Friday, April 6th, 1917*,* for this purpose.

We ask a definite interest in your prayers for this effort that it may be kept in the line of God's will, and that His deepest purposes in it may be fulfilled. May the Holy Spirit constrain those whom He would draw apart with Himself for this Day of Prayer, and may He teach us true repentance, and so inspire our prayers that greater victory may be won in the spiritual realm, and that an outpouring of the Spirit may quicken His Church into new life and power, for her work and witness for God unto the ends of the earth.

The Church has a stupendous burden placed upon her by the war. She carries the missionary obligation of the whole world, home and foreign. There will be a tendency to cut down contributions for regular religious activities, but retrenchment must not be allowed.

Hold fast to first things in these trying times. Remember that the program of the Kingdom is not changed by war, and that our country is not worth dying for if she loses her soul.—*The Continent.*

Our New Home Mission Field

The great hosts of men that the United States is calling to the colors constitute a new field for missionary effort in which the need is urgent and the promise great. The fact that these men must soon stand face to face with death makes them peculiarly susceptible to spiritual effort.

Everything possible should be done to lead them to Christ and foster the higher

* It was on Good Friday, April 6, 1917, that the United States finally decided to enter the war. Can it be that there was some connection between this and England's prayers?—B.M.B.

life among them. Not one of them should be allowed to go to the front without a Bible, so far as possible with a strong spiritual message written in the fly-leaf. In Schenectady, New York, the Federation of Women's Missionary Societies gave a Testament to every man who went to the Mexican border last year, and now the Young Men's Christian Associations and other organizations all over the country are undertaking a similar service.

There is great need, too, for practical Christian work among the soldiers, sailors and airmen in camps and on guard duty. Few persons realize that the men have almost no place to go except saloons and other resorts of disreputable character. A sad instance of the dangers that beset them was recently brought to our notice. Four men were sent to guard a bridge over the Connecticut River near Northfield, Mass., and two of them were killed by a railroad train while under the influence of liquor. It seems that they had been out in the cold and wet constantly and besides their tents had had practically no place to go save saloons.

At our request the Rev. Paul D. Moody, who has given up his church at St. Johnsbury, Vermont, to work among the soldiers of New England, has sent the following suggestions of how we can help along this line.

Practical Work for the Soldiers

BY THE REV. PAUL D. MOODY, CHAPLAIN
FIRST VERMONT INFANTRY.

The first thought of some men on entering the army is that there is nothing in the world so Godless as a camp and so remote from the best things as military life. Before many days they revise this opinion. It is all too true that there is swearing and language that offends, but along with it is a spirit of service and self-sacrifice that goes a long way towards offsetting first impressions. Unfortunately there are temptations which come upon men with greater force when cut off from the refining influences of home, and the government is coming to recog-

nize more and more that these are dangerous, not merely because they affect the morals of the men but also because they reduce their efficiency.

If in any way the Church can help to stem the force of the appeals to the lower nature, it will be doing a service not alone for God but for country.

What can the Church do?

It can invite men to come to its services, though beyond a certain point this is a waste of time.

It can throw open its buildings and furnish quiet places for the men to read, not tracts or religious papers exclusively, but newspapers from home and current magazines.

It can make it possible for men in uniform to speak now and again to decent women who could go and sing for them and perhaps sell light refreshments to them. A recent visitor to our shores tells us that in the Young Men's Christian Association camps in Europe most of the work is done by splendid Christian women who serve their God and their country in this way as acceptably as other women do as nurses. No one who has not been through it knows quite what it means to a man under such circumstances to have the opportunity of meeting and speaking with a woman of refinement.

The Young Men's Christian Association is blazing a path. It might have been possible for the Church so to organize as to do the work directly, but on a large scale the Young Men's Christian Association must do it now. Yet everywhere there are needs, particularly where men are on guard duty, that the Young Men's Christian Association cannot meet.

Recently I made a tour visiting some of the men of my regiment who are scattered in lonely places. Wherever I went, so far as possible, I suggested to the churches that they look after the comfort and happiness of the little groups guarding their bridges and railroad approaches in much the same way as the Young Men's Christian Associations are doing in the larger camps. In almost every instance it was confessed that this had not been thought of, and in every

instance it met with prompt response. Christian Endeavor Societies, Epworth Leagues and Bible Classes could vie with one another in rendering such service if they wished. It would be good for the soldiers and better still for them.

NOW is the accepted time to work for the soldiers and sailors in a practical way.

Almost any day they may be ordered elsewhere and your opportunities of personal service to them be at an end.

MESSAGES FROM CANADA

The way in which Great Britain and her colonies, especially Canada and Australia, have kept up their regular missionary work notwithstanding the enormous drafts made on time and money by Red Cross and other relief work, will form one of the heroic chapters in the history of missions. The French Protestants, too, though small in numbers and resources, have kept up their work to the full extent of their ability and even beyond it.

Now that we have entered the war, what shall we do? Shall we go forward? Or shall we neglect the work and allow it to suffer? Honored commissions of French and English experts have recently advised America how best to conduct the military campaign. May not the noble Canadian missionary experts who have solved the problem for themselves, teach us how best to keep up our warfare for the King of Kings? In response to a request sent to the Mission Boards of Canada for brief messages of advice or encouragement, we have received the following replies. They should be widely used in missionary meetings and trust that the brave and devoted spirit that breathes through them all may give us courage to "follow in their train."

Our Best Half-Year

The Canadian Baptist Board has used no unusual means for meeting the pe-

cular conditions created by the war. Nor have we found any serious difficulty in financing our work, though care has been taken to avoid undertakings involving new and heavy expenditures.

At first the sensation created by the declaration of war was so great that for a time the people seemed to forget everything else and we were threatened with a decline of income. But the war soon produced a sobering effect. The religious life of the nation was deepened and, as the moral issues for which we were fighting loomed larger and larger, there stole into the hearts of the people a new appreciation of those great moral and spiritual values for which missions stand.

The response to the appeals of the Belgian, Armenian, Servian, Red Cross, Patriotic and other Funds has been phenomenal and all these, by awakening the spirit of generosity, have given a multitude of people the "giving habit."

Many, too, see that the only guarantee against a repetition of the present war lies in a vigorous, world-wide and instant missionary propaganda.

Last year our Board met all its estimates and reduced its deficits. The first half of the present financial year which closes September 30, has been the best in our history—REV. J. C. BROWN, Secretary Canadian Baptist Foreign Mission Board.

"World-Wide War and World-Wide Missions"

There is much in common between the present great world-wide war and world-wide missions. They both call for prayer, study and sacrifice. They both call for a well-organized home base and for trained men and equipment.

If we are to keep up missionary work in war time we must look well to our organization at home, and keep in close touch with our representatives on our mission fields.

We must remember that the first volunteers to go to the front are the loyal young men—leaders in our Sunday schools and Young People's work. In Canada and Great Britain women are

taking men's places in business and in agriculture. In the Church we must depend upon our women to do even more than they have been doing. We find that they are not only able but willing; although they are attending patriotic meetings, helping with Red Cross work and doing many things toward winning this war for world freedom, yet they are doing still more for missions. We must also enlist the younger boys, many of whom are much more efficient than we had estimated.

Our younger men and women need an increased amount of missionary information. To fight ignorance and indifference at home, there is nothing better than the good news of success on the mission fields.—REV. F. C. STEPHENSON, M.D., Young Peoples' Secretary, Missionary Society of the Canadian Methodist Church.

"Funds Are All in Advance"

The Methodist missionary women of Canada equal in valor their gloriously brave, gallant sons at the front. So, after nearly three years of war during which they have suffered anxiety, agony and loss irreparable, they have only words of cheer to send to their comrades south of the border.

Personal suffering and sorrow have not weakened their hold on the eternal verities; they have come to realize that they are one in their work for God with their dear men who are living, fighting and dying in France that liberty and truth may be established; so they calmly "carry on" work day by day in the sure and certain hope of the final victory of the Cross in all the world.

Officers write, as the year is now closing, "We are singing the doxology softly as funds are all in advance."—MRS. W. E. ROSS, President of the Woman's Foreign Missionary Society, Canadian Methodist Church.

New Viewpoints

Since the war began missionary appeal has automatically changed. Unconsciously a new viewpoint has emerged. Such questions as these have arisen:

1. What would happen should China and Japan, having adopted Western sciences, adopt the ideals of the Germans?

2. If humanity is a unit, must we not Christianize others that we may be Christianized ourselves?

3. Is not selfishness the "root of bitterness" that has corrupted the world? Is not Germany's ambition for world-power a legitimate development of that principle?

4. Wealth is stewardship and it has been selfishly used. May not the present destruction of wealth be interpreted as a Divine judgment?

The tendency of the Church in all ages has been to rely upon organization and allow the inner life to evaporate. Reformation, "back to Christ," means a return to primitive Christianity, the indwelling Spirit. And nothing but Pentecostal Christianity will overcome.—REV. R. P. MACKAY, D.D., Secretary of the Board of Missions, Canadian Presbyterian Church.

"A New Spirit of Service"

Even amid the sorrow and loss that have come with the war our reports show a hopeful and progressive spirit, and give many instances of an unflagging devotion to the work. Indeed it would seem that the new spirit of service called into being by the struggle of the Empire for liberty and righteousness has awakened many to a more vivid realization of the world's need of a Saviour.

With courage and hope we look to the future, a courage and hope based on the power of prayer and on the leading of our Heavenly Father who will in His own good time bring peace to the world. When this blessed day comes, may we be found worthy of the noble lives that have been laid down for us in the conflict. May we labor to make a better world because they have died, and may we never rest satisfied until we have done our full share in helping to give the blessed hope of everlasting life to the distant peoples who now know nothing of Christ.—BESSIE MACMURCHY, Secretary of the Woman's Missionary Society, Canadian Presbyterian Church.

A Canadian Church at Work

In addition to these messages from Canada, we have received through the courtesy of a friend, the annual report of a prominent Presbyterian Church in Toronto.

In a printed pamphlet of about 60 pages a complete resumé of the work for the year 1916 is given in detail. Though the war has made a heavy draft on the church, and there are frequent references to it, it is evident that it has not been allowed to interfere with the regular work of any department.

The various missionary organizations have kept up their regular meetings; mission study was conducted; the annual Thank Offering was taken in November; and liberal contributions were made as usual both to home and foreign missions. Notwithstanding the large gifts in money and service reported for Red Cross and other relief work, the customary missionary boxes were sent out and the poor of Toronto were not forgotten.

It seems incredible that in the midst of so much sorrow and anxiety, time and money could be found for so many lines of Christian effort. But when sacrifice and self-denial are the watchwords, there seems no limit to the powers of achievement.

"When we closed last year," says the pastor, "we called it the 'year of challenge.' For so it was. And we held it to the praise of our God that we met the test that 1915 brought us. That was the year in which we first felt the strain of the war. 'Somewhere in France' our dead were sleeping. When we faced the new year—wondering what 1916 would bring us—we could think of nothing better than the words of a favorite hymn, 'In Jesus' keeping we are safe—and they.' In this faith we have passed the 'year of the greater challenge.' Again and yet again we have been tested, but as the year left us, it was in the fullness of the experience of the apostle, 'He giveth more grace.' God never failed us. He made Himself our rock."

These messages come with especial force in view of our entry into the war,

REMEMBER THE MISSIONARIES

One thing we need to remember just now is that (to use Carey's simile), the missionaries are down in the dark mines of heathenism digging out souls while we at home are holding the ropes. We have pledged them our support and these pledges must be kept at all hazards. Whatever else we undertake we must be true to the men and women at the front —our substitutes in the outposts of the Lord's army.

The position of the missionaries throughout the war has been a trying one. None of them, so far as we know, has met a tragic end while at the post of duty. But a number have suffered death from over-strain, especially in Persia and Turkey, where conditions have been so terrible and relief work so heavy.

In other lands, too, their lot has been far from enviable. Many have seen their work suffer, and far away from home and loved ones, the uncertainty of the future, which hangs like a pall over the whole world, is doubly hard to bear. One has but to read the chapter, "When the Great War Came," in Mary Slessor's biography, to get a glimpse of what the war has meant to those on the field. To Mary Slessor herself, ill and over-worked, it proved a death blow. Though she went on bravely with the routine duties of the station she did not rally long after the news came of the invasion of Belgium and the reverses of the Allies. The hardest thing to bear, in her far away African home, was the lack of news from the front. "Oh, for a telegram," she would cry, "or even a boy bawling in the street!"

For the sake of the missionaries we must guard our treasures well. In these days of many appeals there will be danger of funds given for their support being diverted to other more popular channels.

And we must redouble our prayers and seek to enlist the sympathies of the indifferent. Perhaps this may not be so hard as we think. We have been much touched to learn that an elder in a Presbyterian Church who has never believed

in missions (think of it!) recently stood up in Wednesday evening meeting and offered a fervent prayer for "the missionaries who must be so lonely at this time."

Where Suffering Is Chronic

We do not minimize the suffering caused by the Great War and feel that it would be impossible to do too much in the way of Red Cross and other relief work. Nevertheless we believe that such facts as the following, presented in the right way, would not only help to keep us loyal to our missionary obligations, but awaken a sympathetic interest in the work on the part of those who are now indifferent to it.

1. We are appalled at the awful suffering and loss of life in Europe, yet it is a mere drop in the bucket compared with the sacrifice of life and the endless agony endured year after year as a *normal condition* in many parts of the mission field. Last year 2,000,000 died on the battlefield; during the same period 33,000,000 died without Christ on the mission field. We are rightly concerned over the two million; what about the thirty-three?

2. We cannot bear the thought of little children starving in Europe and send shiploads of provisions to relieve their distress. Yet, according to Robert E. Speer, 30,000,000 half-fed Chinese children cry themselves to sleep every night and this condition has been going on for ages. But only a few seem to care.

3. We feel the keenest sympathy for the war-sufferers of Europe who are homeless and lack sufficient food. Yet, according to Bishop Thoburn, more than 100,000,000 people in India, China and Africa (more than the population of the United States) sleep without shelter every night and more than 200,000,000 lie down to rest with hunger unsatisfied. How little we care about this!

4. Our indignation is intense at the treatment women have received during the war at the hands of their captors. Yet it is more than matched by what has gone on unchecked for centuries in many mission lands. Let W. P. Livingstone

in "Mary Slessor of Calabar," Dan Crawford in "Thinking Black," or Donald Fraser in "Winning a Primitive People," tell you something of the indignities women have endured for ages in Africa with scant sympathy or help from their white brothers and sisters.

Do you know about the immense amount of relief work done by Cyrus Hamlin for the British forces during the Crimean War?

He tells about it in his biography, "My Life and Times." It is a fascinating story that cannot fail to be of interest just now.

Former Wars and Foreign Missions

One way of keeping up interest in missions in war time is by means of timely papers and addresses. We believe the topic, "Our Former Wars and Foreign Missions" would prove of interest just now and suggest the following outline for its development.

1. The War of 1812 (1812-14) : This war apparently had no effect on missions. Though attacks upon American shipping were of frequent occurrence and war seemed inevitable, the infant American Board sent forth its first missionaries in February, 1812, on what proved to be the last vessels that sailed for Asia before the break came. They reached their destination in safety and the Board was able to finance the projects. (See "The Story of the American Board," by Strong.)

In 1813, notwithstanding the war, great interest was aroused in missions among the Baptists owing to the Judsons' change in faith. In May, 1814, while the war was still in progress, the American Baptist Foreign Missionary Society was organized, the Judsons were adopted as its missionaries and funds were quickly raised for their support. (See "Life of Adoniram Judson," by Edward Judson.)

2. The Mexican War (1846-7) : The war with Mexico, a land tight closed to the Gospel, proved an advantage to

missions along two lines: (1) The large number of Bibles carried into the country in the knapsacks of the soldiers and the work of an agent of the American Bible Society who traveled with the army much of the time, paved the way for Protestant missions later on. (2) At the close of the war all the territory now occupied by the states of California, Nevada, New Mexico, Arizona and Utah passed into the hands of the United States, and became accessible to Gospel effort. (See "The Centennial History of the American Bible Society," by Henry Otis Dwight.)

3. The Civil War (1861-5) : This war threatened disaster to missions. But, there was no cessation of effort, though great progress was hardly possible. Sorely as both North and South needed men and money, new missionaries were sent out by both sides and there was money enough for the work. The records of the Northern Presbyterian Church show that 58 new men and women were sent out during the years 1861-5, and we understand that the contributions increased during the period. (See "The War and the Missionary Call," pp. 409-411 in the June, 1917, issue of *THE REVIEW*.)

4. The Spanish-American War (1898) : This event proved a great thing for missions. Undertaken to assist a single island in the Atlantic in its struggle for freedom, in the providence of God it opened a whole archipelago in the Pacific to the Gospel of the Lord Jesus Christ. The Philippines had been rigidly closed to Protestant effort and in Cuba and Porto Rico the work had met with bitter opposition. When the United States took possession of these islands the Mission Boards at once entered in, and the gains have been rapid. In 1900 there were no Protestant Christians in the Philippines; by 1910 there were 76,000. (See "The Centennial History of the American Bible Society" and the following articles in *THE MISSIONARY REVIEW OF THE WORLD*: "The Friars in the Philippines," July, 1898; and "Expelled From the Philippines," December, 1898, both by F. DeP. Castells.)

Woman's Home Mission Bulletin

EDITED BY MISS E. B. VERMILYÉ, NEW YORK

THE COUNCIL OF WOMEN FOR HOME MISSIONS

THE Council of Women for Home Missions was organized in 1907 in response to the growing sense among Protestant denominations of the need of closer union for more effective service. Its formation was contiguous with that of the Home Missions Council, and shortly following the first meeting of the Federal Council of Churches. It crystallized the realization of the Women's Home Mission Boards of the need of closer co-operation in spirit, planning, and action for the coming of the kingdom of Christ in our own land. Its purpose—as expressed in its Constitution—is "to establish a medium through which National Women's Boards and Societies may co-operate in wider plans and more effective work for the Homeland." While the Council occupies only an advisory and co-ordinating position among the Boards which constitute it, it can do for all in interdenominational lines what no one can do for itself.

The Council is made up of eleven National Women's Boards for Home Missions—called constituent members; six boards—national in scope but doing more restricted Home Mission work, termed corresponding members; the Young Women's Christian Association, and the National Woman's Christian Temperance Union, as consulting members. Ten Summer Schools for Missions are affiliated with the Council which maintains with them co-operative and advisory relations, while in no way interfering in their management. The individual membership of the Council is made up of nine representatives from each Constituent Board; two from each Corresponding Board; and the Chairman of each affiliated Summer School. Representatives from the Consulting Boards are invited to sit with the Council at its meetings and serve on its committees.

The Constituent Boards and Societies of the Council are:

Woman's American Baptist Home Missions Society.

Christian Woman's Board of Missions.

Woman's Home Missionary Federation (Congregational).

Woman's Home and Foreign Missionary Society, Evangelical Lutheran Church, General Synod.

Woman's Missionary Society, Lutheran General Council.

Woman's Home Missionary Society, Methodist Episcopal Church.

Woman's Missionary Council, Home Department, Methodist Episcopal Church South.

Woman's Auxiliary, Presbyterian Church, U. S. A.

Woman's Board of Home Missions, Presbyterian Church, U. S. A.

Woman's Board of Domestic Missions, Reformed Church, U. S. A.

Woman's General Missionary Society, United Presbyterian Church of North America.

Corresponding Boards.

Woman's Board of Home Missions, Christian Church.

Woman's Home Missionary Council of Friends in America.

Woman's Missionary Society, Evangelical Association.

Woman's Missionary Society of the General Synod, Reformed Church in the United States.

Woman's Home and Foreign Missionary Society, United Evangelical Church.

Woman's Missionary Association, United Brethren in Christ.

Affiliated Summer Schools:

Boulder, Colorado—June 13-20.

East Northfield—July 18-24.

Los Angeles, California—(?)

Minnesota—June 13-19.

Mount Hermon, California—July 16-21.

Oklahoma City, Oklahoma—June 3-9.

Omaha, Nebraska—Winter session. No Summer school.

Winona Lake, Indiana—June 22-29.

De Land, Florida—Winter session.

Denton, Texas—June 10-15.

The Council also conducts and entirely finances a Home Mission Institute at Chautauqua, N. Y., early in August. As no Summer School can be conducted at Chautauqua independently of the management, or with separate revenue; and as this presents a great opportunity for presenting Home Missions, the Council gladly takes advantage of the invitation to hold its Institute.

The Council largely conducts its ac-

tivities through the following *standing committees*:

Home Mission Study Courses and Literature. Mrs. J. S. Allen, Chairman.

Home Mission Summer Schools. Mrs. Mary Fisk Park, Chairman.

Home Mission Interests in Schools, Colleges and Young People's Conferences. Mrs. D. E. Waid, Chairman.

Home Mission Interests Among Children. Miss Edith Scammon, Chairman.

Home Mission Comity and Co-operation. Mrs. O. R. Judd, Chairman.

Home Mission Interests Among Immigrants. Mrs. J. A. Lewis, Chairman.

Home Mission Day of Prayer. Mrs. Luke G. Johnson, Chairman.

The Committee on Study Courses and Literature has charge of preparing the text books for Seniors and Juniors, issued by the Council; and of all other literature published or revised. The purpose of this Committee—and of the Council—is embodied in a statement from the last Annual report of the Chairman: "These more apparent objects being the spread of information on some objective phase of Home Missions from year to year, through the publication of text books and promoting their use so as to increasingly add to the number of those interested in and sustaining the cause of Home Missions. The farthest horizon of this perspective is found in the fact that the Council has come into being and is here to apprehend the significant tendencies and trends of thought affecting the development of Missions and to seek to interpret these intelligibly and constructively to those responsible for leadership of Protestant Church women in relation to Christianizing their own land.

The text books for the current year are: Senior book "Missionary Milestones," by Mrs. Margaret Seebach and "Bearers of the Torch" Junior Book, by Miss Katharine Crowell. Both these books have helpful supplements.

The Committee on Summer Schools adds to its general supervision and helpfulness to the existing affiliated schools, recommendations for new centres for such new schools as may seem expedient.

The Committee on Home Mission Interests among Schools, Colleges and Young Peoples' Conferences finds a wide field in effort to present and promote

interest in and knowledge of Home Missions among young women students. As the chairman notes: "It is evident to those who have come into close touch with the recent trend of thought prevalent in the universities and colleges of this country which are not under Christian administration, that there is a strong tendency—especially in courses on psychology and philosophy to disparage the influence and power of the Christian faith as a life force. Christian students today demand a practical expression of the soul's higher impulses that shall be altruistic in character. If they study the Bible the subject is quite likely to be the social teachings of Jesus with a view to practical application to service." In view of this undoubted tendency the work of this committee is far-reaching and valuable.

The Committee on Home Mission Interests among Children is striving to reach the children through suitable literature and by approved modern methods, and to present missions in an attractive garb in order to stimulate their interest and increase their knowledge.

The Committee on Comity and Co-operation seeks to strengthen interdenominational fellowship and co-operation, and in agreement with the Home Missions Council to assist Women's Home Mission Boards and societies to avoid overlapping on Home Mission fields.

For the Committee on Home Mission Interests among immigrants there has been wide scope in the teaching of English; in furthering Christian education and Bible study; and, in co-operation with the Home Mission Council, in work at Ports of Entry. The practical cessation of immigration since the war has checked these opportunities and activities, but the end of the war will bring enlarged service for the strangers within our gates.

The Committee on Day of Prayer arranges the program for the Home Mission Day of Prayer in February, and tries to stimulate its observance.

Since the formation of the Council Mrs. George W. Coleman has been its beloved and efficient President. Owing

to personal reasons Mrs. Coleman declined re-election at the last Annual meeting. The Council accepted her withdrawal with great and sincere regret, but the acceptance of Mrs. F. S. Bennett of the election to the responsible office gave re-assurance for the future. The officers for the current year are:

President—Mrs. F. S. Bennett.

Vice-President-at-Large—Miss E. B. Vermilye.

Corresponding Secretary—Mrs. F. W. Wilcox.

Recording Secretary—Mrs. P. M. Rossman.

Treasurer—Mrs. P. F. Jerome.

Other vice-presidents representing the constituent Boards:

Mrs. G. W. Coleman, Mrs. Charles L. Fry, Mrs. May Leonard Woodruff, Mrs. R. W. MacDonnell, Mrs. W. C. Winsborough, Mrs. Wm. S. Cook.

The Council feels that the present world conditions call for more effort on the part of every Christian organization and Christian woman. Because America must now take her place actively among the world powers, and because only as she is herself Christian can she give a Christian message or exert a Christian influence on other lands or peoples, so must effort for her Christianization be redoubled. At the recent meeting in Washington called by the Federal Council of Churches to formulate a message from the churches in this hour of universal catastrophe and crisis, members of the Federal Council's Commissions and delegates from Women's organizations—such as the Council of Women for Home Missions; the Young Women's Christian Association; the Federation of Women's Boards of Foreign Missions, and representatives of other bodies not included in the membership of the Federal Council were invited to participate in the sessions. Short reports of planned, or intended work under present conditions were presented by the invited bodies.

The conviction of the Council as to its part and duty was embodied in the following message from the chairman of its delegates. While the delegates expressed the earnest desire to co-operate in any service for war preparations or participa-

tion, the efforts for the Christianization of our land must not be checked or set aside. This land, and its attitude toward Christ will be of more importance than ever before at the conclusion of this world agony; therefore, while adding all possible service, the chief work of the Council must still be for the coming of the Kingdom in our land, and the hastening of the hour when He shall reign, and His spirit and councils prevail from shore to shore.

THE COUNCIL OF WOMEN FOR HOME MISSIONS AND PRESENT DAY NEEDS

The Council of Women for Home Missions, though not itself an instrument of executive work in definite communities, yet represents a vast influence touching tens of thousands of children of neglect giving them power to overcome the blighting circumstances of their lives and environment through Christian education and nurture, helping them to live physically, mentally and spiritually so as to be useful citizens of the nation and members of the Household of Faith. It also interprets Christ and the ideals of Christian patriotism to hundreds of thousands of aliens in the land, while it brings the impulses of new life to backward communities and nourishes the sources of new life and growth for the Christian church.

To this service of Christian education, of healing, of interpreting Christ and Christian standards and ideals to foreign tongued peoples, the constituent groups of the Council have dedicated themselves and created effective agencies and machinery for administration.

If this ministry fails irreparable loss must inevitably follow, so the Council believes that the greatest contribution to the needs of the day is to maintain at a high level the work already committed to the Boards.

To this end the Council recommends:

First—In view of the fact that large numbers of young men are at present in army camps, or have been ordered to detached service, such as bridge guarding, protection of factories, and so forth, the

Council urges upon the women of the missionary societies that they feel keen responsibility for the welfare of those young men who are in their immediate vicinity, and that they use every endeavor to stimulate their own church and the churches in their community to active co-operation in providing such social life and such religious training as will protect the soldiers from evil influences.

Second—That to meet this need they strive that the church parlors may at all times be open to these young men for reading, writing, or for entertainment and that these be in the care of such mature and trained people, as shall be able to help those who come to the rooms.

Third—That, as our foreign tongued people are now unusually sympathetic and susceptible to American ideals and Christian effort, the work of the Boards among them shall be given eager and full support, that this wonderful opportunity of bringing them the appeal of Christianity and patriotism may not be lost. The women of our societies and the young women of the colleges are urged to express to foreign tongued women the sympathy and understanding of Christian people in this time of anxiety and perplexity and to assist them practically through the teaching of English, home economics and sanitation.

Fourth—That, as the demand for certain classes of labor has brought hundreds of thousands of Negroes into new localities unaccustomed to minister to the peculiar needs of these people, and as their migration (stimulated by others) imposes many hardships and dangers upon them, the Council urges the Boards to take whatever steps are possible to meet this emergency and suggests also the need of strengthening all their Negro work at this time, when they are faced by so much that is difficult and bewildering in their civic relations.

Fifth—That, as the work of Home Missions is one of the greatest patriotic assets of the country and in view of the irreparable loss that would ensue if the Boards turn aside from the work to which they are committed, the Council urges missionary societies, while taking

a full part in promoting Red Cross activities in their localities not to divert gifts and work of their missionary societies to other purposes.

Sixth—That Home Mission women use their influence in maintaining the standards of hours and conditions of labor for women and children that are in line with the best social economics, that the gains already made in legislation along these lines may not be lost.

Seventh—That the Council would re-emphasize the necessity already brought before the public for the careful use and conservation of food and the suppression of personal extravagance.

CURRENT TOPICS IN HOME MISSIONS

Metal Miners in Coeur d'Alenes

The district called Upper Coeur d'Alenes has an enormous output of lead and zinc. The population is large and shifting. The work of the churches has been somewhat uncertain, and thus far no adequate solution for any of the numerous social problems has been found.

Wallace is an attractive town of four thousand inhabitants. It is the centre of a rich mining district of four canyons, each canyon of considerable importance. Including all in the district there are about ten thousand people and perhaps not one-tenth of them attend any kind of religious service. All classes of society can be found here—those who have enjoyed education, culture and travel; the middle class, comprising the largest part of those who attend church, and the lower class of whom only a small element comparatively are poor, ignorant and shiftless.

Seven miles from here in the Mullen Canyon lies the little town of Mullen between the hills. The difference between Mullen and Wallace is very great. Wallace is a city—Mullen a mining town. The boys there do not respond to the same appeals. There are more foreigners in Mullen—Finns, Swedes, and Norwegians, and whether people be Finnish or Swedish, Norwegian or Greek, German, English or Italian, all understand and respond to kindness and good will.

SEED THOUGHTS FOR MISSIONARY ADDRESSES

Prepared by THE REV. J. RITCHIE SMITH, D.D., Princeton, N. J.

Thoughts on Giving

SACRIFICES OF THE NEW TESTAMENT

1. Self. Rom. 12:1. II. Cor. 8:5.
2. Praise. Heb. 13:15. Compare the striking words of Hosea, "So will we render as bullocks the offering of our lips," (14:2).
3. Doing good and giving. Heb. 13:16. Phil. 4:18.

These are the "spiritual sacrifices, acceptable to God through Jesus Christ," that believers are to offer as a holy priesthood. I. Pet. 2:5.

* * *

Great stress is laid on the use of money throughout the Scripture. Many of our Lord's parables are concerned with it; much of His teaching turns upon it.

All true giving begins with the **GIFT OF SELF**. Every other gift is easy when we have first given ourselves. There was a man who spoke of *my goods, my many years*; but God called him a fool.

Many a man who sings, "Here, Lord, I give myself away," and drops a penny in the plate does give himself away in a sense very different from that of the hymn.

He who does not put his Lord's money to use is unfaithful as well as he who squanders it. The servants in the parable are not commanded to keep the pound that is entrusted to them, but to trade with it.

It is not enough that a man be a good husband and father, he must be a good citizen, too, devoting some part of his time and service to the state. The Christian is a member of an organization which stretches round the world, and has his share of responsibility for its work. He must pray, and serve and give.

The Church, like man, is composed of

soul and body. The soul, the inner life, is nourished by faith and prayer; the body, the outer life and activity, is sustained by the gifts and labors of its members.

We shall be judged not only by what we have given and done, but by what we have failed to give and do. Dives did not abuse Lazarus, he simply neglected him. To those upon the left hand of the Judge it is said, "Ye did it not."

It was the unfaithful servant who said, "I knew thee that thou art a hard man." The less we do the more we complain.

* * *

"**HONOR THE LORD WITH THY SUBSTANCE**" (Prov. 3:9). This text is usually made the basis of an appeal for money, but it may be used in a broader way. Honor God in all your dealing with money, in earning, spending, saving, giving.

We may so use the riches of this world as to lay up treasure in heaven, and make to ourselves friends who shall receive us into the eternal tabernacles.

* * *

The old inscription is forever true:

What I spent I had;
What I kept I lost;
What I gave I have.
* * *

There were many whom Jesus healed and blessed. Only one of them brought him a thank offering, Mary of Bethany.

Others brought spices to anoint his dead body, Mary alone of his disciples anointed the living Christ in token of the gratitude that filled her heart. The woman that was a sinner poured the ointment upon his feet in penitence and faith, Mary in thankfulness and love.

GIFTS AND STEWARDSHIP

"As each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God." (I. Pet. 4:10.)

1. The gift—not some peculiar or extraordinary endowment. The strength of mind and body with which we carry on our daily work is a gift. "What hast thou that thou didst not receive?" (I. Cor. 4:7.) Gifts are many and varied, for the grace of God is manifold. (Rom. 12:6.)

2. The ministry. "Through love be servants one to another." (Gal. 5:13.) "All of you gird yourselves with humility, to serve one another." (I. Pet. 5:5.)

3. The stewardship. We are servants of men, stewards of God. "It is required in stewards, that a man be found faithful." (I. Cor. 4:2.) All that we have is the gift of God. We hold it in trust for Him. We shall give account of it to Him.

GOD'S NEED AND OURS

God has no need of our gifts. "Neither is he served by men's hands, as though he needed anything" (Acts 17:25. See also Ps. 50:9-12). We serve Him by serving His children.

One of the most persistent and pestilent of heresies is the belief that God claims only a part of our time and money, and that the rest is ours to do with as we please. It creeps into our religious literature, invades the pulpit, is taught in our Sunday-schools, poisons the lives of multitudes.

* * *

Whenever a division is made between God and self, self gets the lion's share. Gold for business, silver for pleasure, copper for the kingdom of God.

We cannot give one day to God and keep six ourselves. The week is a chain of seven links. How can we leave six of them upon the ground, and lift the seventh to the skies? We do not give God the Sabbath day unless we give Him every day. The week belongs to God or mammon, not to both.

We cannot give one-tenth of our in-

come to God in the true spirit of worship, unless we acknowledge that all we have belongs to Him. We may give as a substitute for self-surrender—that is condemned; or we may give as an expression of self-surrender—that is accepted. Christ did not die to purchase to himself one-seventh of our time or one-tenth of our income; he died to redeem the whole man, body, soul, and spirit, with all that belongs to Him. "Ye are not your own; for ye were bought with a price." (I. Cor. 6:19, 20.)

* * *

In the world we grow rich by saving, in the Kingdom we grow rich by giving.

OUR REASONS FOR NOT GIVING

Why is it that we who have little to give are often so slow to give it? Several reasons may be suggested:

1. Pride. We are ashamed to put our penny beside another man's dollar.

2. A real but mistaken humility.

3. We do not appreciate the value of little things. They make up life, shape character, form the bulk of our lifework.

The poor widow gave more than they all, because they gave only money, while she gave faith and prayer and love, and these are more precious than gold. Her example has drawn wealth without measure into the treasury of the kingdom. "God weigheth more with how much love a man worketh than how much he doeth. He doeth much that loveth much" (Thomas A' Kempis).

* * *

"What hast thou in the house?" was the question of Elisha when a poor woman asked him for help. She said nothing, and if she had stopped there the prophet would have wrought no miracle. From nothing nothing comes. But she went on: Nothing but a pot of oil. It was little, but it was enough. A pot of oil with God's blessing will supply every need. The miracle taught again the old law, that increase in every sphere comes by the use of what we have. God transforms, multiplies; He does not create. What we have is the condition, the starting point, of blessing.

NEWS FROM MANY LANDS



ISLANDS OF THE SEA

A Church for Filipino Students

A NEW building, which is a combination church and library, has been erected on the mission property adjoining the College of Agriculture at Los Banos, Laguna, in the Philippine Islands.

Elaborate exercises were held on the Sunday when it was dedicated. In the morning 125 students met in a Bible class, and the evening of the day was appropriately observed by an evangelistic service. Twenty-nine young men came forward, indicating their desire to become Christians, and they have been formed into an inquirers' class. There are 500 students in the College of Agriculture and the School of Forestry at Los Banos, and the opportunity for religious work among them is large. The mission church has seized the opportunity of drawing the students into its life by building a library and reading room in connection with the church, which is free to all the young men.

Education for Poor Filipinos

UNDER the provisions of a bill recently introduced in the Philippine legislature, all Filipinos who have four or more children will be entitled to government assistance in their education.

Parents who desire to avail themselves of this will present to the municipal board an application giving the following facts: name and residence; occupation; number of children; a statement that the applicant is too poor to furnish the children with an education, with names of persons who will act as references. Under this bill the bureau of education will co-operate to the extent of furnishing poor children with the necessary school outfit, including textbooks, notebooks, pencils, penholders, etc.

It is further provided in the bill that Filipino students receiving government aid will serve the government for one-half as long a time as they have studied

at government expense, receiving during this time a salary of one-half the regular remuneration of the positions they take.

For Advance in Mindanao

EXCEPT for the Episcopal station at Zamboanga, the Island of Mindanao has been assigned, by mutual agreement among the missions working in the Philippines, to the American Board. The varied population of the island, which is the largest in the Philippine group, includes the majority of the Mohammedan Moros; a large number of the so-called 1231—Review of World—Eighteen wild tribes, reaching the coast on the south and stretching away into the unexplored interior of the island; and many of the more educated and partly Christianized Filipinos. A commendable beginning has been made with a single station at Davao and another projected at the north; but, at the annual meeting of the Board, held in October, it was voted that a special fund should be raised of not less than \$25,000, to start a decided advance in the Philippine work. Over \$5,000 was offered on the spot.

Such an amount will provide for two new missionary families for the wild tribes, the head of one of which should be a physician. It would also make a trained nurse possible. The Board is making an especial appeal for such a fund.

The Marshall and Gilbert Islands

AFTER two and a half years the American Board has heard from Mr. and Mrs. Maas in the Marshall Islands, where he had been practically interned by the Japanese Government since they took over the islands from Germany. He has been allowed to work under restrictions. They have received letters from the Board but were not allowed to write. Mrs. Maas barely escaped death through a severe burning.

The American Board has transferred

its work in the Gilbert Islands to the London Missionary Society which is in a better position to meet the needs. This releases Rev. and Mrs. Frank J. Woodward for work in the Philippines, where they will find a much larger field. Rev. and Mrs. Julius S. Augur have arrived in Mindanao and are at work.

AFRICA

A Revival Among the Kroos

REV. WALTER WILLIAMS (Nanah Kroo *via* Sinoe, Liberia, West Africa) has for several years been praying for the salvation of a certain tribe. Recently he visited one of their towns and this is what he learned:

"One night while the missionary, miles away, was on his knees, a young woman in this bush town dreamed that God spoke to her and told her she must call to her people to put away *ju-jus* and every dirty thing and *hold God*. She awoke and with the unquestioning simplicity of a child began to give her message. At first disregarded, the Word began to catch her hearers and God's Spirit took mighty hold. *Ju-jus* were cast aside, country medicine dug up from all the devil rocks around, and a rude cross reared before the chief's house."

The spiritual fire has already spread to an adjacent town. In the first settlement a church is going up and a Kroo preacher has been put over it, who for years has preached Christ and lived the gospel of a clean life in his native town without any pay. Four times the heathen have broken down his house, stolen his property, ruined his farm, and beaten him. Now he comes to shepherd this little flock out in the forest.

The Sudan Commission

"IT has no doubt been a disappointment to the many people who know of the critical situation in the French Sudan created by the threatened Moslem invasion," says a writer in the *Southern Churchman*, "that no definite plans have been announced for the carrying out of the instructions of the General Convention. It will be recalled that the Con-

vention appointed a Commission to visit Liberia and that this Commission was authorized, in consultation with the Presiding Bishop and the Executive Committee of the Board of Missions, to add to its number for the purpose of making a survey of the French Central African Plateau with reference to the establishment of a mission of this Church therein. Under present conditions, it is impossible to decide upon the date of departure. The world war and the internal conditions in Africa combine to render ineffectual an investigation such as the Commission should undertake. The most that can be done now is to complete all necessary arrangements so as to be ready to start without delay whenever the way shall be opened."

Growth Among African Christians

THE Southern Baptist mission in Africa reports progress along several lines. In many sections of the African field the chiefs and elders, aroused by the fact that so many young people are deserting old religious customs for the service of Christ, persecuted relentlessly these young converts. These persecutions, however, have not retarded the work, but have rather fallen out for the furtherance of the Gospel. The congregations all over the field increased greatly during the year.

The most encouraging progress was made in the development of self-support. Two of the Ogbomoso churches assumed entire self-support and a number of the churches, in the Ogbomoso and Oyo fields especially, made a decided advance in their contributions to the work. One of the churches in the Ogbomoso field erected, without any outside aid, the largest church building in the entire mission and also built a house for the pastor. Other church buildings are in progress. The First Baptist Church in Lagos, an entirely self-supporting organization, although greatly embarrassed by war conditions, has a credit balance in the bank for the first time in its history.

The new class which entered the theological training school last fall practically doubled the students in that institution.

Work at Port Said

WHEN 700 Russian sailors landed at Port Said, each of them was presented with a copy of the Russian New Testament by the agent of the American Bible Society, who has received a special letter of thanks from the Russian Consul.

Christian Life in the Congo

LUEBO, in Central Africa, is the principal station of the Southern Presbyterians, who have the largest Protestant mission in the Congo country. To say that there is a congregation of two thousand on Sunday, that there is a school here of seven or eight hundred, and that there are two services a day attended by nearly a thousand; this is just beginning to tell the story. The influence of the Mission is felt far and wide. Evangelists are constantly in training, but they cannot supply the demand that is coming in from all around for more workers.

At the saw-mill the men work until twelve, handling logs and lumber and then they have prayer-meetings and school until they start to work again at 1 o'clock. One of the workmen leads the meeting and teaches school. On Wednesday and Sunday nights there are prayer-meetings all over the village. These meetings are all the more remarkable because the natives started them without any suggestion from the missionaries.

A Load of Bibles in the Bush

ARCHDEACON DENNIS of Ebu, Owerri, describes the arrival of a consignment of Bibles: "News is brought to the mission station that cases have arrived at the nearest point to the river. Imagine a line of 124 African carriers, each with the regulation load of sixty pounds on his head, walking in single file along the narrow track through the bush. Twenty-five Bibles in a tin-lined case made a load, so that the porters carry 3,100 copies. One hundred and twenty cases take some stowing away when storage room is limited and precautions have

to be taken against the depredations of white ants. If the demand for the Bibles keeps up at the present level, the 3,100 copies will be sold within a year."

Nigerian Gifts to Belgium

THE effects of the war are worldwide, and sometimes they are very curious. Who would have thought some years ago that people in Belgium would at this time be receiving relief from freed slave children in Nigeria? Yet so it has happened. The children in the Home of Freed Slaves carried on by the Sudan United Mission at Rumasha, Nigeria, on being told of the suffering in Belgium, asked that £1 should be donated from their contributions at Sunday services to the Belgium Relief Fund. These children are given the opportunity of earning money in various ways, and the Sunday collections are a freewill offering on their part from the money so earned by them. Such an incident possesses a peculiar interest in view of the attitude formerly displayed by some Belgian subjects towards African natives in the Congo.

The "Sasswood Test"

THE depths of heathenism with which missionaries in Africa have to contend are illustrated in the following story from Angola, West Africa.

At Condo, our farthest outstation to the south, about thirty miles away, the workers have had much to try their faith. The people are of the Songo tribe, considered almost inaccessible to the Gospel, glorying in their wickedness. One of our Christians moved to this spot. He was weak and frail physically, but a real work of grace had begun in his heart. He found the surrounding country being depopulated from what is known as the "sasswood test." Some one is accused of witchcraft, and in order to establish his guilt or innocence he is required to drink a poisonous concoction. If he vomits it up he usually lives, and is considered innocent; otherwise he is speedily subjected to torture until he is dead.

The drink is prepared from poison-roots with the addition of a powder made from parts of the body of victims who have already died. As soon as the breath leaves the body it is mutilated, the flesh dried and pounded to a powder in a mortar.

MOSLEM LANDS

The Log of the Caesar

INTEREST in the U. S. S. *Caesar* sent with a Christmas cargo to the starving people of Syria is revived by the receipt at the Navy Department, of the log of that historic cruise. It contains a thrilling story of adventure and anxiety in a delay at Alexandria, Egypt, which partly destroyed the romance of the enterprise, but has not diminished the prospect of ultimate success. Beginning its voyage with a slight collision in New York Harbor, the *Caesar* encountered a near hurricane in the middle Atlantic. So severe was the northwester that, upon arriving at the Azores, it was necessary to restow the cargo and to give the men some rest and liberty. The remainder of the journey was uneventful until Alexandria was reached on January 19, where it was found to be impossible, on account of the German submarine menace, to proceed to Beirut and discharge the cargo. An examination of the cargo by Lloyd's agent revealed that little damage had been done, all being covered by insurance. While the American Committee is considering the sale of the stores in the *Caesar's* hold, which can be effected at any time at a greatly increased valuation, it is possible that these stores may be held ready for delivery the moment the way is open. Need for food will become so great that promptness of action will be an important consideration when the time comes. In case of sale the proceeds will, of course, be cabled for use locally in the affected regions.

Only the Sparrows Left

IT is extremely difficult to get news from Syria. The censorship of the mails is rigid, the missionaries and even the consuls cannot say what they might, and

communication with the outside world is almost cut off.

But from time to time news *filters* through that reveals the worst possible conditions. It is authoritatively stated that from 100,000 to 250,000 have died from disease, starvation and exile in the province of the Lebanon alone. In Syria proper as many more may be added to the death roll. An eye witness tells of passing through village after village where the only sound he heard was that of his own footfalls, and where the only live things remaining were the sparrows building their nests in the depopulated houses.

A special correspondent in Switzerland of an Arabic paper in New York writes:

"The land is without medicines and doctors. If one is ailing ever so little, the only relief is that which death affords. And if there were medicinal relief there is no food to nourish the emaciated bodies. I do not exaggerate when I say that almost every one alive in Syria today is at least partially demented because of the awfulness seen on every side."

Jewish Massacres in Palestine

THE Turks have turned their eyes from the Armenians to the Jews, the race reported to have been the greatest friend of the Moslem government since the deposing of the Sultan. It is said the Turks, enraged by the plans fathered by Jews throughout the world to make of Palestine a republic of Zion, have begun killing large numbers of Jews in Jaffa. A cablegram to the provisional executive committee for general Zionist affairs in New York city states that 8,000 men, women and children of many nationalities were forced from their homes in Jaffa on April 1. The roads leading from the city were thronged with starving people, some dying by the roadside. Mutilated bodies of rich Jews were found on the sand dunes, the message said. Two Jews were hanged "as an indication of the fate in store for any Jews who might be so foolhardy" as to oppose looters. Bedouin Turks and women sacked the Jewish homes as the dwellers departed and all

valuables were stolen. Mohammedans and Christians were permitted to remain in Jaffa if they had individual permits, but all Jews, even those who were Austrian, Hungarian, Bulgarian and German, were ordered out. No free transportation was afforded, but every fleeing person who paid from \$20 to \$30 in gold was provided with carriage space for nine miles to another town.—*The Continent.*

Americans Appreciated in Turkey

THE impression which the personalities of some of the American missionaries in the Turkish Empire have made upon the officials is evident from the reports which are now coming to the American Board of individual kindnesses shown.

The German consul at Sivas has been most kind to Miss Graffam, who now remains alone at that point, and the Turkish governor recently sent her a present of flour, sugar, coffee, tea and oil—a boon indeed. When Dr. Cyril Haas, of our International Hospital at Adana, was ill of typhus, the imam (Mohammedan priest) and several Turkish notables went to the doctor's house and offered prayers for the recovery of "the Doctor effendi, who cannot be spared from the country." He is reported out of danger. Miss Davies being also ill, an official caused ice to be brought by night from Tarsus for fighting the fever, and this apparently saved her life. Liberty of withdrawal was given by way of Constantinople, Bulgaria, Austria and Switzerland, and quite a large party, mostly women and children from Talas, Smyrna and Constantinople, have taken advantage of the offer. Mr. Peet, the Board's treasurer at Constantinople, prepared the missionaries throughout Turkey for the break two weeks in advance, the Turkish censor co-operating.

Russian Students in Turkey

A NATOLIA COLLEGE, in Marsovan, Turkey, like all missionary educational institutions in the Near East, has a very cosmopolitan body of students. But its special opportunity seems now to be a guide for the new Russia. The

Crimea and Southern Russia have sent representatives, as well as the Caucasus provinces. As soon as they leave school, the students find business openings inviting them. The populations of these magnificent mountain districts and broad prairies are remarkably heterogeneous, but remarkably similar to the national elements in Asia Minor. There are Greeks in both, so also Turks or Tartars, Georgians, Armenians, Circassians; some are Moslems, some Christians. All of the national elements of the college constituency in Asia Minor have their relatives under the Russian flag, and this makes it easier for students from the north to come over and feel at home.

Before the outbreak of the War there were about forty Russian citizens in the college, and, with the keen sense of young men for future values, there were over fifty members of the Russian club and students of the Russian language. The college is seeking an increased endowment, in order to make ready for the great opportunity which will come with the close of the War.

Robert College—Past and Future

THE cabled news of the closing of Robert College has been the occasion of a tribute to the institution by Dr. James R. Barton in the *Congregationalist*:

As in the case of Marsovan College whose buildings were requisitioned last May, the Turkish government will use the buildings for temporary military purposes only. It repudiates any intention of permanent confiscation.

For fifty-four years Robert College has been giving to the young men of Turkey and the Balkans an education of the broadest type. The college from the beginning attracted the attention not only of the Western world but of Asiatics who visited that great capital of the Near East. It has stood conspicuously as a monument to American philanthropy and has unquestionably inspired gifts to other educational institutions in Turkey and in the Farther East.

Robert College may be regarded as the mother of other colleges in Turkey

that have had as many students as Robert College and have, in their own circle and sphere, exerted an influence no less wholesome and potent. Among these are the International College at Smyrna, Euphrates College at Harpoot, Central Turkey College at Aintab and Anatolia College at Marsovan.

The work of Robert College has not terminated, but faces a new era when, less hampered than heretofore by local conditions and in still closer relations with the great number of nationalities that have centered during the centuries in Constantinople, it will accomplish still greater things. This College and the Woman's College have closed for the summer.

Relief Work in West Persia

SOON after his arrival in Urumia, Dr. Edward M. Dodd wrote: "Dr. McDowell took me out from Dilman on a circuit of three or four villages at one of which he preached to an open air congregation of the mountain fold. It was Sunday. That colony is fairly typical of the conditions on the Salmas plain. As you know, the refugees are scattered around in the various villages and housed in all sorts of ways. At this particular place they were using a pretty good sized mud-walled building. Adults, children, bedding, fuel, fodder and cattle were impartially huddled into the available space. In these rooms scores of people eat, sleep, harbor their few remnants of possessions and generally manage to exist. To be sure the people are in rags and their lot is forlorn enough, but most of them look healthier than I would expect. They would simply starve, however, if it were not for the relief from other countries. Their condition is a tribute to what has been done. It is touching to see the way these poor people so far from home—and they have a real love for their wild mountain regions that make this exile much more than a matter of physical want—hang around Dr. McDowell and call down all manner of Oriental blessings on his head. There is no doubt of their appreciativeness."

A Sad Baptismal Service

REV. E. T. ALLEN, of Urumia, in a three weeks' itinerating tour in western Persia, found many opportunities to minister to people who had endured countless hardships for Christ's sake.

The harassed Christians eagerly welcomed the missionary and the evangelistic services he held drew all. At the communion service, in one village, the largest room was used, and it was crowded to overflowing.

But the most touching service was the baptism of twelve children.

One was dressed in what was left of a lace curtain—doubtless found among the loot. "Another," says Mr. Allen, "was dressed in a gunny sack, and a third in the flounce of a castoff Cossack cloak, with one brass button showing the imperial eagle of Russia. Others had garbs of unmentionable character, and some—judging from the extent of their raiment—were doubtless presented for immersion." Nearly all the mothers were refugees who had been robbed of everything, including their clothes, and many who had brought their children did not have even enough to cover their own bare skin, though the weather was cold and raw. One poor woman had become so deadened and heartbroken that when the missionary asked what name he should give the child, she answered indifferently: "Anything you like, sahib. His father is dead. It makes no difference."—*The Continent*.

The Red Triangle in Mesopotamia

THE Young Men's Christian Association is now conducting its work for the troops at forty-seven different centers in Mesopotamia. Lectures on the country, its past and its future, are keenly appreciated, and the winter program covers a series of such lectures, by members of the Political Service and others. "Outposts of Mesopotamia"; "The Economic Future of the Land"; "The Bagdad Railway"; "The Land: Its History and Geography"; "My Wanderings Amongst the Arabs"; "How to Recognise the Different Classes of

Arabs"—such are some of the subjects which have been arranged, and already a great deal of lecturing has been done upon Islam and upon Biblical aspects of the country.

In a score of places where the lecturer gave a simple illustrated talk on the "Life of Christ," often with a very poor lantern to show the pictures, there was a crowd of from 500 to 1,000 men listening breathlessly to the old story that is ever new. The same experience is repeated Sunday after Sunday.

A Rajput's Verdict

A YOUNG MEN'S CHRISTIAN ASSOCIATION secretary at work among the troops in Mesopotamia, writes: "I am working chiefly in the base general hospital. In our morning rounds we take papers, magazines, books, war gifts, and distribute them among the patients. The men will be anxiously waiting for us, to request us to send a money order or a parcel, or write an application, or change the book they were reading for a new book. They trust us implicitly, and they think that the Association secretary has the correct information about everything in the world, even about the war. The respect we get is overwhelming—salaams all along the way. One day a Rajput, who had been sent to the hospital from the firing line, called me, and in the true Indian fashion started with my salary, family, etc., and then he told me that the Young Men's Christian Association people are the only ones the soldiers love in this great war, and if he is well again he is going to come back to Mesopotamia to do voluntary service with the Association."

INDIA, BURMA, CEYLON

Canada and Indian Immigration

"ON behalf of the Presbyterian Church in India we venture to acquaint our sister Church in Canada with the difficulty that has arisen in our missionary work as a result of the recent prohibition of Indian immigration in the Dominion."

So runs a letter signed by Rev. J. C. R. Ewing, D.D., as Moderator of the General Assembly of India, which, after describing the strong feeling aroused in India by the Canadian attitude, goes on to say:

"Non-Christian India, as represented by her educated classes, sees in this total prohibition an insult to her self-respect and a denial of the rights of a common humanity. It has served as fuel to the strong racial feeling which threatens to mar the happy relationship necessary for the well-being of the two races so mysteriously brought together by Providence, and no less necessary for the sympathetic reception of the Gospel by India—its principal presentation being largely by foreign missionaries, and its principal professors being western nations. The situation is thus a serious one for missionary work."

The Presbyterian Church of India

THE Presbyterian Church in India is the body resulting from the union in 1904 of five churches, United Free Church, the Established Church of Scotland, the Presbyterian Church in the U. S. A., the Presbyterian Church of Canada and the Presbyterian Church of Ireland. These five churches, constituting thirteen presbyteries, and divided now into four synods, met in an annual General Assembly for the first four years after the union. Since 1907 the meetings have been biennial.

At the present time the Presbyterian Church in India represents a total Christian community of 92,678. This is an increase of 12,739 over the previous year, or of nearly 14 per cent. The total number of ministers in the thirteen presbyteries is 262.

The statistical reports presented at the last General Assembly indicate a steady growth during the last decade, during which the number of candidates for the ministry has doubled, the number of elders also doubled, the communicants increased nearly 50 per cent., the baptized community more than 400 per cent. and the contributions of the congregations more than 100 per cent.—*The Continent.*

India's National Missions

THE report of the National Missionary Society of India gives an interesting account of the first ten years' work. The inauguration of the National Missionary Society was welcomed by all those who had been waiting anxiously for a deeper sense of responsibility toward the non-Christians by the Christian Church in India. The Society was constituted a common platform for uniting Indian Christians of all denominations and provinces in the cause of the evangelization of India. The pages of the report contain many interesting incidents in the work that has been carried on in the five fields in which their workers are principally engaged, and there is very much to be grateful for.

The results of the period may be briefly summarized. Missionary work is carried on in five unoccupied parts of India; thirty workers are serving in various capacities in the mission; there are 1,200 church members; educational work is carried on in seven schools; two successful dispensaries are conducted by trained doctors; one English and several vernacular journals are published under its auspices. In each field there is evidence of a deep earnestness among the workers, an earnestness which has resulted in gratifying response from the people.

Opium for Indian Babies

A WOMAN missionary doctor in Jaipur, India, contributes to *Medical Missions* in India an interesting article on a custom which does untold harm to the children of India. She says:

"The habit which prevails in Jaipur State of drugging infants with opium is widely prevalent, I fear, throughout India. I shall only speak, however, of what comes under my immediate notice. Probably forty per cent. of children between the ages, approximately, of three months and two years, are given regularly, morning and evening, a small dose of opium. The drug is given in the form of dried extract, procurable in the bazar at a trifling cost. Children are

never brought to us for treatment because of the results of the habit (for the parents are honestly unaware of the connection between cause and effect) but on account of some special ailment, indirectly due to the drug. In most cases it is quite obvious what is wrong with the child.

"It is gratifying to find in how many cases the mothers are willing to carry out treatment when the condition is explained to them, and to see how quickly the little patients respond, unless the case is hopelessly advanced."

An Indian Adopts a School

REV. ALDEN H. CLARK, of Ahmednagar, tells an interesting story of a devoted Indian Christian:

Rambhau is a sturdy, middle-aged Christian, of the village of Khandala, eight miles from Ahmednagar. He and his wife had a great sorrow—their childlessness. For years the Christian community in Khandala had been in a moribund state, but some time ago Rambhau decided that he would give the village mission school and church the place in his life which a child would have taken. And so he set about "adopting" the church. A mission night school was started and oil was needed for the lamp. Rambhau supplied it, saying nothing to anybody. The attendance at school was poor and irregular until Rambhau decided to see to it that the parents sent their children. Since then there has been no trouble. The teacher was a bit lazy and neglectful of his duties, but with the kindly, vigilant eye of this unlettered villager constantly upon him, there is now no chance of his shirking his work. Scarcely a week goes by that he does not walk the eight miles to the missionary's bungalow and back again, bringing some suggestion for the school and church—his "adopted child."

A Co-operative Bank in India

A NEW cooperative bank, called "The Christian Central Cooperative Bank, Ltd., " with offices in Madras, has recently been started. The object

of this bank is to lend money to Christian cooperative credit societies, and thus to help in the uplift of the Christian community.

The Young Men of India comments very warmly on the plan, and says:

"Every Christian worker in the Presidency should join in this enterprise by becoming a share-holding member of the bank, and thus get personally interested in it, so that through this medium the benefits of the undertaking may be made available to every Christian village and community throughout the Presidency. The conditions of membership are so easy that it is within the reach of all to affiliate by taking at least the minimum of one 'B' share."

"A" shares are valued at 250 rupees (about \$83), while "B" shares are only one-fifth of this amount. Very liberal terms of payment are allowed.

Do Missionaries Die Young?

THE *Christian Patriot* of Madras quotes a discussion of this subject by Rev. D. D. Downie, of the American Baptist Mission, Nellore. Confining himself to his own station, he gave a negative answer. Nellore has the reputation of being one of the hottest stations in South India. The temperature is known to have been 118 degrees in the shade. That is exceptional, but a temperature well over 100 degrees is quite common during six months of the year. Three missionaries, including Dr. Downie, have been in charge. The Rev. S. S. Day died at 63, the Rev. Lyman Jewett at 84, and his widow has just passed away at the age of 91. Dr. Downie is 76 and still hale and hearty. These three lives, the third not yet completed, cover a period of 223 years; and if wives are added the total is 465 years, or an average of 77½ years. Dr. Downie himself has been 42 years at Nellore and may reach a more mature age than his predecessor. He says, "Young missionaries who come to India with sound constitutions and who exercise moderate care should look forward to living to a good old age."

Thus is dispelled another traditional fear about the ill health in mission lands.

SIAM and LAOS

Prince Visits Mission Schools

NEXT to the king the most important personage in Siam is the field marshal of the Royal Siamese army, Prince Bhanurangsi, and when he makes a visit to any city it is an occasion of note. So when he sent word in the winter that he would visit Nan, the inhabitants spent days decorating the streets with arches, palm leaves and flags. The prince arrived in royal pomp, and was received by the officials of Nan, the princes and their wives, the leading citizens and the missionaries. While in the city he made trips to various temples and places of public interest, and finally visited the missionary schools. He had expressed a wish to see the boys of the Kenneth Mackenzie Memorial school at work, so classes were in session when the royal visitor arrived. He was greatly pleased with what he saw, and on leaving made a gift to the school of \$100 in gold. He also made an offering to the medical work of the mission hospital, as well as to the girls' school.—*The Continent*.

The People of Malaysia

ONE of the interesting mission fields of the Methodist Episcopal Church is the Netherland-Indies district, embracing Java, Sumatra, West Borneo, Bali and Banka. The Dutch, of course, form the official class in this district, the natives are Malays of various tribes and there is a large Chinese population. The Chinese are perhaps a million in all, of whom about five hundred thousand are in Java. They are an interesting, intelligent people, many of them rich, and all touched by the spirit of progress.

One of the lowest tribes of the natives is the Battaks. They were cannibals only seventy-five years ago, but half of them have been converted to Christianity by the Rhenish and Rotterdam missions, and cannibalism has wholly ceased. Probably before many years have passed all of them will be Christianized except those that are Moham-

median. They are a fine people physically, black, but tall and well-formed, while many of the women are beautiful.

The great body of the natives of these islands are Mohammedan, and are less approachable by Christian missionaries than are the heathen. Most of them are illiterate.

"I Have Been to Hell"

A STRANGE story comes from Siam of a woman, out in the jungle who, after lying for three days in an open coffin, while her friends gathered around to mourn her, suddenly regained consciousness and told her story.

"I have been to hell," she said. "I was in a dream. I saw two angels guarding paths in the jungle. I tried to get past one of them, but could not. An irresistible force drew me toward the other side and the other angel let me through. I walked a long way and came to a place of torment. I saw Buddhist priests burning to a crisp. I will never go near a Buddhist priest again."

Soon afterward she said to some missionaries, "I have been to hell. I have seen who are there. Now I wish to become a Christian, as I believe that Christianity is the way to heaven." After learning the meaning of the Christian faith, she received it and has since been instrumental in winning many souls to Christ.—*Assembly Herald*.

A Useful Mission Press

ONE of the greatest factors in the successful work of the North Siam Presbyterian Mission is the mission press, of which D. G. Collins, of Chiang Mai, writes: "Four times in the past twenty-five years it has been necessary to enlarge our buildings.

"In 1892 our total force consisted of the manager and three native boys, all without previous experience. For several years past we have employed thirty men and women. Our equipment at the time of opening was anything but complete. Today in every sense of the word it is an up-to-date plant.

"The whole of the New Testament

has been translated and printed in the Lao character, together with eleven books of the Old Testament.

"Lao scriptures and tracts from our mission press have found their way into every part of Northern Siam. During the past twelve years many thousands of copies have gone into Kengtung State, Burma, British territory. In the last two years thousands of portions have gone beyond British territory into Yunnan, the southwest province of China."—*Assembly Herald*.

CHINA

Strangers in Shanghai

REV. E. G. FITCH, of Shanghai, finds a great opportunity for service among the Koreans who pass through China on their way. The United States admits Koreans without a passport—the only people from that side of the ocean so honored. Just now there are about 200 Koreans living in and passing through Shanghai, and at least half of them are members of Korean churches. They have been holding services in the Chinese Young Men's Christian Association, with one of the number as leader, and there is an average attendance of forty. Mr. Fitch has been called upon several times to preach for this group, speaking through an interpreter, and occasionally he administers the Lord's Supper. He has performed one marriage ceremony, and makes himself useful for all pastoral service possible.

Shanghai has among its permanent population more than 100,000 Cantonese who speak a dialect that cannot be understood in Central China. They are like strangers in their own country, living in a city noted for its worldliness and temptations. Among them are a number of Christians.

On the initiative of Dr. Mary H. Fulton, an independent and interdenominational church known as the Cantonese Union Church of Shanghai, was organized in November, 1915. Nine denominations are represented in the membership. The Church is in a flourishing condition and does a much needed work.

What China Fears From America

THE Peking *Daily News* solemnly warns the capitalists of the United States of the danger they run in "entering an economic alliance with Japan at the expense of China."

It says:

"We find an insuperable objection to the American money and Japanese brains' form of co-operation. It will not pay American interests to link themselves up with interests that reck nothing of Chinese feeling or rights. American enterprise in this country stands remarkably free from the taint of inconsiderate commercialism, perhaps freer than that of any other nationality. The highest American interests can only be conserved by the maintenance of the American tradition. 'Evil communications corrupt good manners' internationally as well as in private and personal life, and it is to be hoped that American capitalists will realize this. The history of the past few months shows that it is not necessary for American interests to be entrusted to Japanese manipulation. Several loans, a big railway building contract, and other by no means negligible pieces of business stand to the credit of American enterprise unassisted by Japanese cerebral convulsions. There is no necessary conflict of interest between gray matter and clean hands."—*Literary Digest*.

Training for Soul Winners

THE China Inland Mission has been conducting a Bible Institute in Hungtung, Shansi Province, North China, at which over forty men who have shown fitness for Christian work are being prepared for further usefulness. The principles governing open-air work, street chapel preaching, shop-visitation, station class and Sunday-school teaching, are explained. Instruction is given in the art of personal soul-winning and its importance is emphasized. The objects in view, the conditions for success, and points of contact, having been pointed out, the teacher proceeds to deal with the common objections and difficulties met with in the area

from which the students are drawn, such as: "I cannot read"; "We also worship Heaven and Earth"; "I'm afraid of persecution"; "If one does good, that is all that is required"; "I have no time"; "I am too poor"; "We have our own sages, why should we believe in Christ?" and many others. These excuses are posted up beforehand so that the men may prepare for their *seriatim* discussion in class. Each student has a note-book with one objection heading a page, under which he writes down those Scripture references, arguments, proverbs, and illustrations, which during the discussion impress him as being effective. The teacher criticises, sums up, and supplements the results at the close of the study period. It is refreshing to see the interest that is aroused and to note how varied and helpful most of the suggested methods of dealing with the difficulties are.

Simplified Reading for China

"THE complete revolution of the written language and printed page of China is a stupendous task now facing the missionary," writes Mrs. Elizabeth F. Brewster, Superintendent of the Rebecca McCabe Orphanage, Hinghwa Methodist Mission. "The old system is so difficult that not more than five out of a hundred Chinese can read a book or newspaper with ease and pleasure. The Chinese Board of Education is realizing this and is coming out on the side of a phonetic system such as is now used in Hinghwa. This year our mission schools have used the Romanized and Prepared Bible Lessons, which appeal to the children. Our next step is to be science readers. A literary Chinese man said that it would take twenty years to learn sufficient characters to read the sixty-six books of the Bible. After one year's study of the phonetic system a Chinese could read the Bible with ease."

Working Together in Hangchow

TANGCHOW is one of the most progressive cities of the "new China," and there are at work there the

Northern and Southern Presbyterians, the Northern Baptists, the Church Missionary Society, the China Inland Mission and the Young Men's Christian Association. Most interesting developments in the line of union work are taking place. For example, Hangchow Christian College, conducted for forty years by the Northern Presbyterians, is now a union institution under the two Presbyterian missions. It is controlled by a board of directors consisting of three missionaries from each mission, and three Chinese chosen by the Synod.

The most important union work, however, is the Hangchow Union Evangelistic Committee, which is composed of one male missionary from each mission, one Chinese man and one woman (either Chinese or foreign) from each church organization or mission, and one representative from the Y. M. C. A. All members serve for three years.

This committee has been responsible for various valuable pieces of work, and is now planning for a special evangelistic campaign. A British missionary, son of the late Bishop Moule, and a Chinese Baptist minister, both especially gifted along these lines, will speak in each church by way of preparation for the campaign. The aim is to revive Christians and enlist as many as possible in personal work, and thus reach outsiders through both the regular and special meetings.

A Bible Class of Officials

REV. W. REMFRY HUNT, a missionary of the Christian denomination in Chuchow, China, recently had a conversation with Mr. C. T. Wang, the vice-president of the Senate in Peking, whose work as a Yale graduate, and as a secretary of the Young Men's Christian Association, has already been described in the REVIEW. Mr. Wang represents the new element of progressive religious and political reform in China. He teaches a select Bible study class every Lord's Day morning in the capitol. The members of the class are members of parliament and

high officials in the various government boards. In view of the present agitation among the military generals, who are advocating the official and government recognition of Confucianism as the state religion, Mr. Wang's attitude is fine. He believes that Christianity will win, if this suicidal war does not check it too seriously.

Heathenism As It Works Out

EVERY day in the country tingles with interesting new experiences, things entirely unknown before, unexpected church problems of discipline and interpretation, new fields of study, new cases to tax one's faith—experiences to keep one from drying up." So writes Rev. C. E. Scott, of Tsing-Tau, China.

He continues:

"For example, on one day I was in a temple where the coffin makers and fur-skin sellers were worshipping the same deity. Determiner of the winter winds, and each class praying for a different result; the former that the winds would blow from the southeast (which would mean unnatural warmth with subsequent wide-spread sickness booming their business); the latter, that the winds would blow steadily from the northwest, 'cold enough to freeze the hair off a brass monkey.' What a peep into certain phases of heathen religion this gives! In another temple the priests were directing the manufacture of intoxicating liquor from sweet potatoes. What that suggests can be imagined from trying to think what it would be like if a Protestant minister in America should direct the manufacture of intoxicating wine, and that in his own church auditorium.

Pioneering in Yunnan

THE Presbyterian Board has recently authorized its mission in North Siam to open a new station at Chieng Rung, Yunnan Province, China, a field for which some of the missionaries have been praying for about twenty years.

Probably a million Tai, with a knowledge of the same character used in North Siam, live in southern and western Yunnan, several hundred thousand of them

in easy reach from Chieng Rung where in some villages 70 to 90 per cent. of the men read that character. These people are wholly without the Gospel, and for them as well as for the Tai in Siam the North Siam Mission feels a peculiar responsibility.

Evangelist Nan Kruang, of the Nan City Church, offered to go to Chieng Rung, saying: "With a heart full of gladness I would beg to be the substitute for the Nan Church to go with Drs. Dodd and Mason to teach the religion of Jesus Christ in Chieng Rung. If the ministers and doctors and the Christians think it fitting I would be ready to undertake this work, even if my wife and family cannot go along. I would be willing to substitute for the Church for a year. If it does not seem fitting, let it be according to the mercy of the Lord."

—*Assembly Herald.*

Idol Processions Begin Again

A REVIVAL of idolatry is noted by Rev. O. C. Crawford of Soochow, China. He writes:

"This is seen in the revival of the great idol processions which had practically stopped at the time of the first revolution, and in the pilgrimages of hundreds going to the sacred mountains and famous temples, of which there are several in our country field. The very atmosphere in which we have worked has been different. The people were just as polite and even as friendly as before, but one could not help but feel that he was working against a force which he had not felt for some years. Everything indicates that now is the time of crisis in China.

"This is not a subject for discouragement but a signal for renewed effort. Unless some radical change occurs in the political situation I believe we have before us the greatest opportunity we have ever had. A republic is far from being a panacea for all ills, much less will it furnish a plan of redemption, but it will remove fear and give a freedom of belief and practice which a monarchy could not. And this will be quickly noted in the country places where superstition and fear are most easily and fully felt."

Shorthand for the Chinese

THE Presbyterian Board of Foreign Missions has received the following interesting news item:

"A system of Chinese shorthand has been invented by Mr. K. V. Dzung, a native of Shanghai. The whole system contains but 39 signs of which 15 are vowels and 24 consonants, and yet the inventor claims that every Chinese character is indicated, while a speed equal to that of most English systems, that is 150 words a minute, can be attained. He says that the course can be mastered as readily as any and can be used in conjunction with the newly invented Chinese typewriter. The value of such a system of writing in Chinese cannot be overestimated because of the great number of characters in the Chinese alphabet, and not only that but they cannot be written rapidly owing to their complicated construction. Mr. Dzung acquired his English shorthand through an American correspondence course, and is planning to open a Chinese correspondence school of shorthand with headquarters in Shanghai."

JAPAN—CHOSEN

A Great Japanese Evangelist

THE story of Rev. Paul Kanamori, once a member of the Kumamoto Band, then for many years an unbeliever, and now a devoted Christian again, has been told in the REVIEW, and reference has been made to his powerful book on Christianity. Recently he has had remarkable success in his evangelistic work, and an account of his methods may be of interest.

His first service in a place is only for Christians. At that time he talks to them for about two hours, enlisting their support for the future meetings. Circular letters outlining the work he wishes them to do have already been sent ahead to all the Christians some time before he reaches the place. The remaining nights he preaches to non-Christians, taking from two to two and a half hours for his message. He tries to give the main teachings of Christianity, emphasizing

the teaching about God, sin and salvation through the atonement of Christ. He then makes his appeal that they accept Christ as Saviour and Lord. Few, if any, preachers in Japan preach so simply and expect immediate results. He works only where there are churches to follow up his work and train those who have made the decision.

The Danger of a Compromise

ACCORDING to Rev. Albertus Pieters, of Oita, Japan, one of the greatest problems in Japan today is a comparatively new one. He says:

"With the increasing number of men in public life who become Christians on the one hand, and a strong reaction in favor of maintaining the ancient institutions on the other, there has arisen a desire on the part of the authorities and of many Christians to find some workable compromise. The constitution of the country guarantees religious liberty, but the government wishes the ancient rites to be kept up, and of recent years has insisted that school teachers take their pupils to the temples to do reverence. To gloss over the inconsistency of this position, the government declares that the shrines are not religious institutions, but are intended to keep alive the memory of the illustrious dead and that to worship at them is not a religious act.

"Already in more than one influential Christian quarter one hears voices in favor of compromise on this issue.

"A missionary naturally hesitates to be confident when Japanese Christians differ among themselves as to the character and significance of certain ceremonies, for I know now from experience that a certain line of uncompromising argument will appeal to a Japanese of intelligence who desires to do what is right."

The Final Step Taken

GEORGE GLEASON, Young Men's Christian Association secretary at Osaka, Japan, writes in *Foreign Mail*: "A letter has come from Seoul saying that another friend had joined the Church. This young man had a remarkable experience. While a student in our

English school four years ago he used to come to me on Sunday evening and we read the Gospel of Mark together. His elder brother with whom he lived opposed his Christian interest and forbade him to read the Bible in his house. One winter morning, therefore, this earnest lad got up at five-thirty and studied his Bible for an hour out in the cold by the light of an electric lamp under a bridge. Later, becoming impatient with his brother's persecution, he ran away to Kobe, found work in a store, and was later sent to the branch office in Seoul. In November I sent him a picture post-card of my Inner Circle Bible class which prompted him to take the final step and join the Church."

Moderator of Korean Assembly

THE Presbyterian Church of Korea is the name under which is united the work of the Australian Presbyterians, U. S. Presbyterians, U. S. A. Presbyterians and Canadian Presbyterians. The present moderator of the General Assembly of the combined church is Rev. C. P. Yang. Mr. Yang twenty years ago was the only evangelist in his province, where there were only 200 or 300 Christians. In the same district there are now 30,000 Christians. The church of which Mr. Yang is moderator has a total membership of 150,000. There are over 3,000 organized and unorganized churches, 120 ordained pastors, 650 elders and 300 evangelists. During the year just closed these native churches raised for their own expenses \$100,000. During the year 9,000 were baptized.

Mr. Yang is described by those who know him best as a "Scotch" Presbyterian. He is now pastor of the largest church in the northern province of Korea. The attendance at Mr. Yang's church is about 1,500, and when he does not face 1,000 members at the prayer meeting Wednesday night he is greatly disappointed.—*The Continent*.

Korean Bible Conferences

THE missionaries in Korea are agreed that the cornerstone of their work lies in the system of Bible Training

Classes, which is in vogue throughout the country. The plan was originated almost at the commencement of mission work in Korea, and the land is today honeycombed with these unique gatherings. They are annual Bible Conferences lasting for a week or ten days, modelled somewhat along the lines of the Keswick and Northfield Conferences, but devoted more exclusively to the study of God's Word than either the English or American gatherings. Instead of there being one such Conference for the Christians of Korea, there are no less than a thousand throughout the country. First there is the local conference held in a single church for the Christians of that community. Then there are scores of district classes, where the members of many groups will gather together for a week of Bible study. Finally, there are more than a score of general classes, where sometimes 1,000 or 1,200 Christians gather from long distances to listen to God's Word expounded by the missionaries and leading Korean teachers. The Koreans frequently walk a hundred miles or more to attend these gatherings. They pay all their own expenses, and then for ten days revel in the study of God's Word.

NORTH AMERICA

To Protect Training Camps

IN the United States the problem of camp evils is to be attacked in a way and on a scale never undertaken in the world before. Greatest emphasis is to be placed on prevention, on effective action before the fact, instead of after it. To achieve this, to evolve a new kind of soldiers' training camp, is the task of the newly appointed Federal Commission on Training Camp Activities.

Immediately around the camps will be zones, according to the plans of the Commission, to bar out infections and alcoholic excess, but the aim will be, in following out the later principles of psychology, to withdraw, so far as possible, the attention of the soldier from the rigid restrictions of the zones by the organized presentation of better means of recreation

and enjoyment. It is to be a great affirmative system, instead of a merely sterile negative one.

Raymond B. Fosdick, the chairman, discussing the work of the Commission, has this to say:

"The Commission has two distinct functions: First, we are charged with the responsibility of keeping the Secretary of War informed as to conditions in training camps and the zones surrounding them. Secretary Baker is determined that the training camps shall be as free from vice and drunkenness as it is humanly possible to make them. In the second place, our task is to co-ordinate the different agencies that are seeking an opportunity for service among the soldiers. We are operating as a clearing house to eliminate the waste and competition of overlapping organizations, at the same time stimulating rational recreational facilities."

A Million for Red Cross

THE multiplication of war councils and war funds in the United States is one sign that Americans are taking the war seriously and are planning for a serious and prolonged struggle. The Red Cross War council has raised \$100,000,000 to help the wounded, sick and suffering. This is a small amount in comparison with the actual needs. Tuberculosis in France, and lack of supplies in Russia make the situation more serious. Mr. Cleveland H. Dodge promised to be one of twenty-five to give \$1,000,000 each. While millions are fighting for the cause of liberty and righteousness and others are doing constructive, moral and spiritual work among men and women, it is fitting that those unable to help in other ways should give largely to relieve suffering and to save life.

What would have been the result if Christian men and women had been as thoroughly aroused in the cause of Christ as they are in the cause of their country? Millions of men and money withheld from service are now being poured out like water. The resources of America have scarcely been touched.

100 Years of Home Missions

IN 1817 John M. Peck, the first Baptist home missionary, was sent to the West. At Cleveland in May the denomination accordingly celebrated the completion of one hundred years of Baptist home missions on a national scale. Field Secretary L. C. Barnes reviews some of the outstanding features of the work of the centennial year.

The work for negroes made marked advance in the right direction, a number of schools having completed building funds, or paying off indebtedness. In the work among foreign-speaking peoples there was a marked development in the missions for Rumanians, the beginnings of a church among Serbians in Detroit, and the opening of the Russian Bible Institute in New York. Special efforts have been made to reach foreigners in various industrial centers.

On specific fields in Latin-America the conspicuous items of the year were, in Porto Rico, the consolidating of all evangelical periodicals under the editorship of Juan Cepero; in Cuba, the overcrowding of the school at Cristo; in Central America, the purchase of a good lot within two squares of the capitol in San Salvador and the sending of two new men and their wives into El Salvador; in Mexico, the greatest revival in the history of the Republic, with some 700 conversions, and the practical completion of a splendid hospital at Puebla.

A War Council of Christians

THE special war meeting of the Federal Council of Churches, held in Washington in May, "was virtually a typical cross section of American Protestantism on its highest intellectual and moral levels." The American Bible Society outlined its plans for the distribution of the Scriptures to soldiers and sailors. The plans of the Young Men's Christian Association were stated much as they have been already outlined in THE REVIEW. The Young Women's Christian Association promises to start work for women close to all mobilization camps hoping to purify conditions.

Dr. Worth M. Tippy, who has just taken charge of the Washington office of the Federal Council, made a detailed report on measures which the council is taking to secure proper chaplains for the increased military and naval forces.

The convention also considered measures to hold standards high while war is on. It sent to Congress a delegation headed by Governor Milliken of Maine to insist on suppression of liquor making and liquor selling as a measure of national defense. And in several utterances the council voiced the protest of the churches against legislation which would let down labor standards now.

Educating the Eskimo

ONE of the latest magazines to appear is *The Eskimo*, a new monthly magazine published in the interests of the Eskimo and of northwestern Alaska, from which we quote the following:

"The Eskimo by reason of his inherent qualities and because of his geographical position is fit and able to survive, and by our system of education for him we are making him not only more fit to survive, but he will be a vital factor in the development of northern Alaska.

"The key-note of our school system for the Eskimo is its direct relation to the village life. Thus the school republic becomes the village council, the school garden soon becomes the village garden, the cooking-class becomes the bread-baking class for the village, the clean-up of the school ground becomes the village clean-up, the bench-work for the boys' class becomes the boat- and sled-building center for the village. And, most striking of all, the schoolboy who is sent to the reindeer herd as an apprentice, in four years becomes the trained herder, the supporter of his family, and a future leader of his people."

LATIN AMERICA

Evangelistic Campaign in Porto Rico

ARECENT evangelistic campaign carried on by the united efforts of several of the denominations at work in Porto Rico resulted in over six hundred

public professions of faith in Christ as a personal Saviour. In one small town it was prophesied there would be fifteen conversions, but the number reached one hundred and four. In another town all stores were closed during the men's meeting that all might attend. In all places many preparatory prayer meetings were held, and results were seen in the awakened interest in spiritual things.

That much is being done in the development of Christian character in Porto Rico is evident from the work carried on week by week at each station. One missionary writes in the *Home Mission Monthly*: "At our regular monthly temperance meeting an interested audience of sixty young men and women were present. Nine different persons presented pictures of the destructive power of the rum traffic and the necessity that this island be freed from this great evil. They did so in an intelligent way that proved they had given thought to the subject, and spoke with a forcefulness that promises well for the success of any attack made against wrong customs or habits."

Plans for Union in Brazil

THE irresistible trend toward union and co-operation in mission fields was strikingly exemplified a few weeks ago in Brazil, when representatives of the five evangelical denominations at work there met and drafted plans for a Union Christian University and a Union Seminary. The conference was called by Dr. W. A. Waddell, President of McKenzie College, and was participated in by twenty-six missionaries—Methodists, Baptists, Presbyterians, Episcopalians, and Disciples. They were a unit in agreeing upon plans for the co-ordination of educational missions in Brazil, heading up in two great union institutions. The plans have been laid before the several denominational Boards interested and their approval requested. It is significant that the movement originated on the field and was worked out entirely by the missionaries. This is the kind of statesmanship that is greatly needed in all the mission fields at home and abroad.

EUROPE

After the War—What?

REV. JAMES BLACK, of Edinburgh, who has served as chaplain for two Scottish battalions, thinks that the real period of thoughtfulness will come after the war is over, when men have time to look back, weigh things up, and see everything in its true proportion. That will be the day of the Church's opportunity.

In *The Missionary Record* he raises some very serious questions as to the effect which army customs will have on the after life of the men. He says:

"What effect on conduct after the war will the rum ration (a fairly potent spirit) have on the thousands of young lads, many of whom have never tasted intoxicating liquor before? I am certain that, even militarily, it has had a ruinous effect on the men when given in the usual doses before a big action. The vitality of a wounded man, with little in him except rum, is seriously lowered, and the effects of exposure are greatly increased. But afterwards? What about the new habit and acquired liking? Then again—

"Sunday doesn't exist in the Army. A chaplain holds his services any time and anywhere he can get them, and, speaking personally, I have had more services on week-days than on Sundays. What effect will three years of such life have on Christians and the Church?"

What Spain Needs Most

PROFESSOR UNAMUNO, of the University of Salamanca, has written a letter on the religious needs of Spain, quoted in the *Record of Christian Work*, in which he says:

"Spain needs Christianizing. The lowest forms of paganism persist, sanctioned ordinarily by the Church. I went through towns and cities preaching against lying, which is the thing that kills us. The people heard me respectfully. Two years ago they considered me mad. They begin now to take me more seriously and I hope with the help of God to make them hear certain things calmly. Barbarous intolerance corrodes

us and especially the fear of the truth, the fear of confronting mysteries, the fear of thinking for one's self. People here are accustomed to accept everything. They seek only dogmas, formulas, receipts. Spiritual laziness exposes us to all kinds of excesses. The scandal must cease that in a so-called Christian land 9,999 out of 10,000 have not read the Gospel. Rather is it used—the Latin text—for cutting into pieces, locking in embroidered money-purses, stringing around the necks of children as amulets or taken internally by women who feel the coming pangs of childbirth."

OBITUARY NOTICES

Rev. H. L. Morehouse of New York

REV. HENRY LYMAN MOREHOUSE, D.D., LL.D., who died May 5th in Brooklyn, N. Y., in the eighty-third year of his age, had been for thirty-eight years connected with the American Baptist Home Mission Society, first as Field Secretary, and then as Corresponding Secretary.

Four achievements of his denomination which bear the mark of his personality are an organized, enlarged, and vitalized Home Mission Society; the organization of the first National Baptist Education Society, out of which grew the University of Chicago; the General Convention of the Baptists of North America; and the Ministers' and Missionaries' Benefit Board which, though started but six years ago, has funds amounting to nearly \$900,000.

Captain Bickel of Japan

THE Christian movement in Japan, and especially the Baptist Missions, have sustained a great loss in the sudden death of one of its best known and most beloved missionaries, Captain Luke W. Bickel, who for nearly twenty years gave himself with rare devotion to the work on the islands of the Inland Sea.

He was born in Cincinnati, Ohio, in 1866, and in early life went to sea, in time becoming an officer on one of the trans-Atlantic steamers. After his conversion he engaged in Christian work in England, until he was called in 1898 to take command of the "Fukuin Maru,"

the Gospel Ship, which was built for special work among the people inhabiting the islands of the Inland Sea.

Captain Bickel held a high place in the affection of missionaries of every denomination, and in the confidence of Japanese of every class. All these will mourn him, and government officials will consider that an influential factor in the promotion of international good will has been removed.

Henry Otis Dwight

ON Tuesday, June 19th, the Rev. Henry Otis Dwight, LL.D., died suddenly at his home in Roselle, N. J.

Dr. Dwight was born in Constantinople, Turkey, in 1843; prepared for college there, entered Ohio Wesleyan University, but left it in 1861 and was a soldier in the United States Army during the Civil War up to 1865. Later he was ordained to the ministry of the Congregational Church and returned to Constantinople as a missionary of the American Board his work being to a considerable extent editing publications of the Turkish language in that Mission. In 1901 he returned to America, and in 1907 became Recording Secretary of the American Bible Society. His chief life labor was literary work in the Turkish language. He was the author of several books, including "Turkish Life in War Time" (1881), "Constantinople and Its Problems," and the "Centennial History of the American Bible Society," published in 1916.

Mrs. Henry H. Riggs of Turkey

THE American Board reports the death in Harput, Turkey, on April 27th, of Emma Barnum wife of Rev. Henry H. Riggs, at the age of fifty years. Mrs. Riggs was the daughter of Rev. and Mrs. H. N. Barnum, former missionaries of the Board, and was born in Turkey, though educated in America. With her husband she has remained bravely in Harput for the last three years, enduring the strain for the sake of the service to be rendered. Her death means a sad loss to her family and to the Armenians.



THE MISSIONARY LIBRARY

Brazil Today and Tomorrow. By L. E. Elliott, F. R. G. S. Illustrated, maps, 5 $\frac{3}{4}$ x 8 $\frac{1}{4}$ in., xi, 338 pp. \$2.25. The Macmillan Co., New York, 1917.

THE author, who has spent years in South America, is now literary editor of the *Pan-American Magazine*. We in the North forget what his volume so clearly shows that Brazil is another United States with an area almost as extensive as our own, including Alaska; that it has 4,000 miles of seacoast, an incomparable system of waterways, thousands of square miles of primeval forests, vast deposits of untouched minerals and millions of acres of grassy upland waiting for the farmer and stock-raiser. He is mainly interested in discussing the material side of this vast republic, and missions are conspicuous by absence of practically all mention of them. Even religion calls forth only a few paragraphs, about as illuminating as St. Patrick's chapter on snakes in Ireland. The author practically says that Brazil has no masculine religion. He tells us that women and negroes are the church-goers, while the educated men are sufficiently French to be satisfied with agnosticism and in the far South with Comtism. Religious toleration naturally follows such indifference.

For its main objective, the volume is to be commended. After the introductory chapter, mainly geographical, and those on Brazilian history and colonization, the body of the book takes up social conditions which are reminiscent of those in Paris and the Iberian peninsula, with the negro and primitive element superadded. The Indian is but little removed from his old stone age and cannibalistic life, and promises little in the development of the republic. Early water communication and execrable roads are yielding to automobile highways demanded by cheap machines from the United States, and railways and shipping are making rapid advances. While we know Brazil chiefly from its coffee and rubber, Mr. Elliott's chapter on its industries is almost startling in its array of possibilities

based upon beginnings already made. Altogether the volume makes good its claim to being an extensive survey of Brazil today and a striking forecast of the country's future.

In the Land of Ararat. A Sketch of the Life of Mrs. Elizabeth Freeman Barrows Ussher, Missionary to Turkey and a Martyr of the Great War. By John Otis Barrows. Illustrated. 5 $\frac{1}{4}$ x 7 $\frac{1}{4}$ in., 184 pp. \$1.00. Fleming H. Revell Co., New York, 1916.

BIRTH in Turkey and life in a New England parsonage were good starting points for the brave and gifted woman whose story is told here by her father, who has perhaps for the reason that she was so near to him failed to see the largeness of her life as related to the world propaganda.

At the threshold of her missionary life she met with adventures which almost cost a vice-consul his life and which brought into the foreground a young missionary doctor, resourceful and daring, who six months later became Elizabeth Barrows' husband. Two-thirds of the volume chronicle the events of her missionary life. It was a simple one like that of her Master "who went about doing good," though Mrs. Ussher performed most of her tasks in her home and in Van. Here the bloody attacks upon the Armenians brought 5,000 refugees to her door and later a thousand Turkish women and children. Aiding her, after the Russian occupation of Van, was a daughter of the novelist Tolstoi. The sending home of her fourteen-year-old son, from whom she never heard again, was a prelude to the parting from her husband through an attack of typhus which seized them both, and from which she did not recover.

It is regrettable that the author's familiarity with Turkey has kept out of the story so much of the interesting Levantine background and the intimate views of Mrs. Ussher's ministrations which would have relieved the volume of its prevailing commonplace and made his

daughter's history more attractive to the reader.

In the Heart of India. The Work of the Canadian Presbyterian Mission. By J. T. Taylor, B. A. Illustrated, maps, $5\frac{1}{2} \times 7\frac{1}{2}$ in., x, 225 pp. 50 cents. Board of Foreign Missions, Presbyterian Church in Canada, Toronto, 1916.

THE "Heart of India" is the Native State of Central India, its western section, where the Canadian Presbyterians for almost forty years have won their way against many obstacles and have made the jungle blossom as the rose—in certain garden beds which they have cultivated. How they did it—the story of the Campbells in Rutlam among the rolling plains punctuated with flat hills, and of Dr. Buchanan who won the heart of the aboriginal Bheels by the lure of kindness and medicine, and the later annals which tell of the triumphs of education, culminating in the first grade college at Indore which even admitted girls—are told in detail, though with little color because of the brevity of the book and for the reason that apparently it is primarily intended as a study-class textbook.

The methods used include all those common to Indian missions, with leper work in addition. The account of the Canadian Presbyterian policy of not paying native pastors with Board money and Mr. Taylor's summary of reasons for church unity in India are among the comments very helpful to students of missions. The Indian replies to the question asked, "Why am I a Christian?" and the testimonies from eminent men as to the value of missions in India are both interesting and profitable. One wonders after reading what the book has to say of Mass Movements, some of them not far removed from their own field, why this Mission has not attempted to do the same thing by methods akin to those employed by the Methodists. While a total Christian community of 3,126, of whom 1,048 are communicants, is not a small reward for four decades of service, it compares very unfavorably with the returns of the Methodists for the same number of stations.

Tahan, Out of Savagery Into Civilization. An autobiography, by Joseph K. Griffis. 8vo, 263 pp. with illustrations. \$1.25 net. George H. Doran Co., New York.

AN amazing story that reads like romance, and yet is true. Arthur C. Parker, State Archaeologist of New York, writes the introduction and vouches for the trustworthiness of the narrative. Mr. Parker followed Tahan's trail through the West and had from the lips of the Indians with whom Tahan lived and from captives with whom Tahan bunked in tepee and barracks, confirmation of the story. Tahan is the Indian name of the Rev. Joseph K. Griffis, a Presbyterian clergyman, former pastor of the South Church of Buffalo. His father was a hunter, trapper and scout, famous many years ago on the frontier under the soubriquet of California Joe, companion of such men as Kit Carson and Buffalo Bill. Tahan's mother was an Indian woman of the Osage tribe, and was killed by a Kiowa war party. The boy was brought up among the Kiowa Indians, and the story of his boyhood is vastly interesting. He took part in Indian sports, was initiated into Indian mysteries, and in time himself became an Indian warrior. He served as scout and interpreter for United States troops, deserted, was captured, sentenced to death, and escaped. Years after this episode, a Christian and a minister, Mr. Griffis was able to obtain an official pardon for his military offense. In his development out of savagery, Mr. Griffis first found friends in the Salvation Army in Canada. Arrested with other Salvationists, he was sent to prison, where he learned to read and write. He became an officer in the Salvation Army in Toronto. His phenomenally alert mind and habits of industry in self-education presently qualified him for the ministry. After serving as assistant pastor and engaging in rescue mission work, he was admitted to the Presbyterian ministry in which he has had commendable success. His style is vivid and colorful. His observations on racial differences and life in general are shrewd and thought-provoking.

Through the Jews to God. A Challenge.
By S. C. Kirkpatrick. 8vo, 157 pp.
with illustrations. 2s. 6d, net. Society
for Promoting Christian Knowledge,
London, 1916.

A BRIEF popular study of the Jewish people by one who knows them and who hopes and believes that in time Jew and Christian shall see eye to eye and work together as equal partners in the spiritual conquest of the world. The chapters on The Promised Land, Origin and Dispersion of the Hebrews, Sources of Judaism, and Divisions within Judaism, effectively present the Jewish background of Christianity. The chapter on Doctrine, Custom and Ritual fills in the atmosphere of the national portrait. The author confronts the problem of the disintegration of Judaism, a condition clearly perceptible in every land where Jews have liberty of commerce, education and intermarriage. He believes that the European War is drawing Jew and Gentile together. We are all familiar with the tragedy of the persecution of the Jews, but we are not so familiar with the fact to which Mr. Kirkpatrick advertises, that in the East End of London—and probably elsewhere—the Jew in his inner thinking looks down upon the Gentile. In answer to those who oppose Christian efforts at Jewish evangelism, or who are indifferent to the subject, the author is not only entirely evangelical but equally logical in his argument. He reminds us of the Christian program, that "repentance and remission of sins should be preached in His name, unto all nations, beginning at Jerusalem." He does not allow us to forget that Christianity owes much to Judaism and that we who are true Israelites spiritually, hold our treasure not alone for ourselves but also in trust for the Jew. The book contains the full list of authorities quoted and an adequate index.

A Congo Chattel: The Story of an African Slave Girl. By Rev. Henry D. Campbell. Illustrated. 5½x7¾ in., 213 pp. \$1.25. Christian Alliance Publishing Company, New York, 1917.

THIS tale of woman's lot and sufferings in the Belgian Congo is substantially true, though names are fictitious.

ous. Lelo is introduced as a mere child, who, at a palaver, is given as a slave girl in return for a jug taken from a neighboring chief. Marriage to a man whose love was negligible, his death leaving two children to solace her, flight to her childhood's home only to find that her mother had perished in a fire following the poison ordeal, a second marriage to a polygamous husband—a subordinate government official, a miserable experience ending in her own silencing of enemies by successfully drinking the poison cup, the coming of increased misery when a child wife was added to her husband's harem, his anger when she resented his gift of part of her garden plot to the bride and the resultant suit at Boma before the Belgian official, her liberation from slavery and from submission to a husband whose many wives gave her release by the new law, the reversal of that decision through the bribes of her pursuing master, her return home and separation from him, her real love for a Christian and her subsequent marriage;—these are the main events of the story. Midway in the tale the Christian message comes to her, and from that time onward the Gospel and the ever watchful, helpful missionaries form the bright lining of ever lowering clouds. The story is as full of ordeals and the woes of polygamy as Mary Slessor's biography is of Calabar twin tales. While the book lacks the naive charm of Jean Mackenzie's interpretation of Bulu life, it has the same intimate touch with African experience. It suffers from the free use of native words which are often untranslated.

The World, the Church and the Devil.

By John A. Morgan. 12mo. 198 pp.
\$1.25. Richard G. Badger, Boston, 1916.
rows Ussher, Missionary to Turkey and

IN the form of an interesting story, a Presbyterian pastor of New Brunswick describes the social and theological conflicts of the church. The author discredits the religion which demands an orthodoxy of faith rather than orthodoxy of life. Sometimes he obscures the distinction between true and false grounds for belief and the relation between faith and life. The emphasis is on righteousness.

New Books on Missions

Mormonism, the Islam of America. By Bruce Kinney. 12mo. 210 pp. \$1.00. Fleming H. Revell. New enlarged edition.

From Romance to Reality. By Henry C. Mabie. 8vo. 396 pp. \$2.00. 1917.

Franklin Spencer Spalding. By John Howard Melish. 8vo. 297 pp. \$2.25. The Macmillan Company, 1917.

The New Archeological Discoveries. By C. M. Coborn. 8vo. 698 pp. \$3.00. Funk & Wagnalls, 1917.

The Devil in Modern Society. By J. W. Lowber. 208 pp. \$.50. Standard Press, 1917.

The Revolt in Arabia. By C. S. Hurngronje. 16mo. 50 pp. \$.75. G. P. Putnam's Sons, 1917.

Our Work in the Orient. Edited by N. G. Prescott. Pamphlet. 256 pp. Women's American Baptist Foreign Missionary Society, 1917.

Literatura Escogida. Pamphlet. 78 pp. \$.20. Committee on Co-operation in Latin America.

Library of Christian Co-operation. Reports of Third Quadrennial Meeting of the Federal Council of Churches. Six volumes. \$5.00. Single volumes, \$1.00 each. Missionary Education Movement, 1917.

The Immigrant and the Community. By Grace Abbott. 303 pp. 8vo. \$1.50. The Century Company, 1917.

Alaska, the Great Country. By Ella Higginson. 8vo. \$2.50. The Macmillan Company, 1917.

"Will There Be Any Religion Left After the War?"

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By W. E. ORCHARD, D.D.

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Missionary Personals

DR. FRED B. FISHER plans to sail August 2nd on a tour of investigation of India's educational system and its relation to the Mass Movement of the Methodist Episcopal Church. Dr. Fisher will also visit Japan, Korea and China.

MRS. HORACE G. UNDERWOOD, widow of the pioneer missionary to Korea, herself the first medical missionary to that land, and physician to the empress, has returned to Korea with her son and his wife, where they will all be engaged in educational work in Seoul.

REV. ROBERT M. LABAREE, recently a missionary of the Presbyterian Board in Persia, has received the degree of Doctor of Divinity from Marietta College, Ohio. Dr. Labaree is a graduate of this college and of Princeton Theological Seminary. He has recently found it necessary to leave the mission field in Persia to take up work in America.

DR. J. A. McDONALD, distinguished editor of the "Toronto Globe" and "world citizen," delivered the Cole lectures at Vanderbilt University. The series included such themes as "The Law of the World's Good Will," "The Conflict of Ideas" and "The American Idea," and many who heard him have been given a new conception of the righteousness of America's cause.

BISHOP WILLIAM F. OLDHAM, of the Methodist Episcopal Church, arrived in New York from South America on June 26th.

ARTHUR RUGH, B. A., after seven years of administrative work in America with the Foreign Department of the International Association, has returned to China as National Student Secretary of the Young Men's Christian Association. Previous to his first term in China he was Secretary of the Student Volunteer Movement.

EDGAR M. MEDLAR, M. D., has been commissioned by the Yale Foreign Missionary Society for service at Changsha, China, in connection with the "Yali" Medical School and Hospital. The Yale-in-China movement has been described by a Chinese wit as "*New Heaven in China*." In twelve years a plant, faculty and student body have been developed equal in size to what it has taken Yale in America one hundred years to produce.

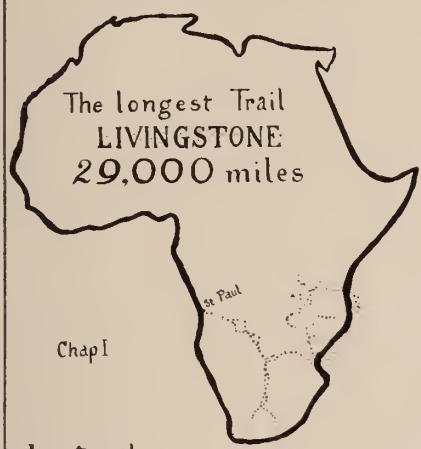
MISS TSAI, a Bible woman of the Nanking Station, China, has been remarkably successful in carrying the Gospel message to her less fortunate sisters.

DR. TIMOTHY RICHARD, called by the scholars of China "Li-ti-mo-tai," has very largely helped by his personal efforts to forward the Reform Movement in that country. The books he prepared in the Chinese language gained for the Christian message an entrance into the official circles of China when other methods of approach had failed.

SIR JOHN KENNAWAY, BART., C. B., for thirty years president of the Church Missionary Society, has felt constrained to resign this office in view of the new and difficult problems opening out before the Society.

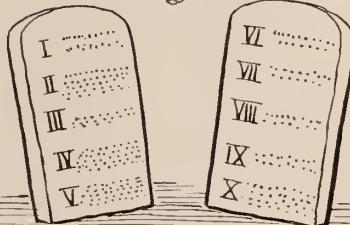
MR. WELLESLEY C. BAILEY, founder and superintendent of the Mission to Lepers, after forty years' work, has resigned his position because of advancing years. He is to be succeeded by MR. W. H. P. ANDERSON, formerly the Secretary for India.

THE MISSIONARY MARK ON THE MAP



THE THREE-FOLD DISCIPLINE OF THE

"Ten Tyings"



MENTAL In stress of memorizing
PHYSICAL In daily abnegations
MORAL In unwonted self-conquest

Wrought in the "Power with God"



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